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RATIONAL SEX ETHICS

W. F. ROBIE



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RATIONAL SEX ETHICS

A PHYSIOLOGICAL AND PSYCHOLOGICAL
STUDY OF THE SEX LIVES OF NORMAL MEN
AND WOMEN, WITH SUGGESTIONS FOR A
RATIONAL SEX HYGIENE WITH REFERENCE

TO

ACTUAL CASE HISTORIES

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BOSTON

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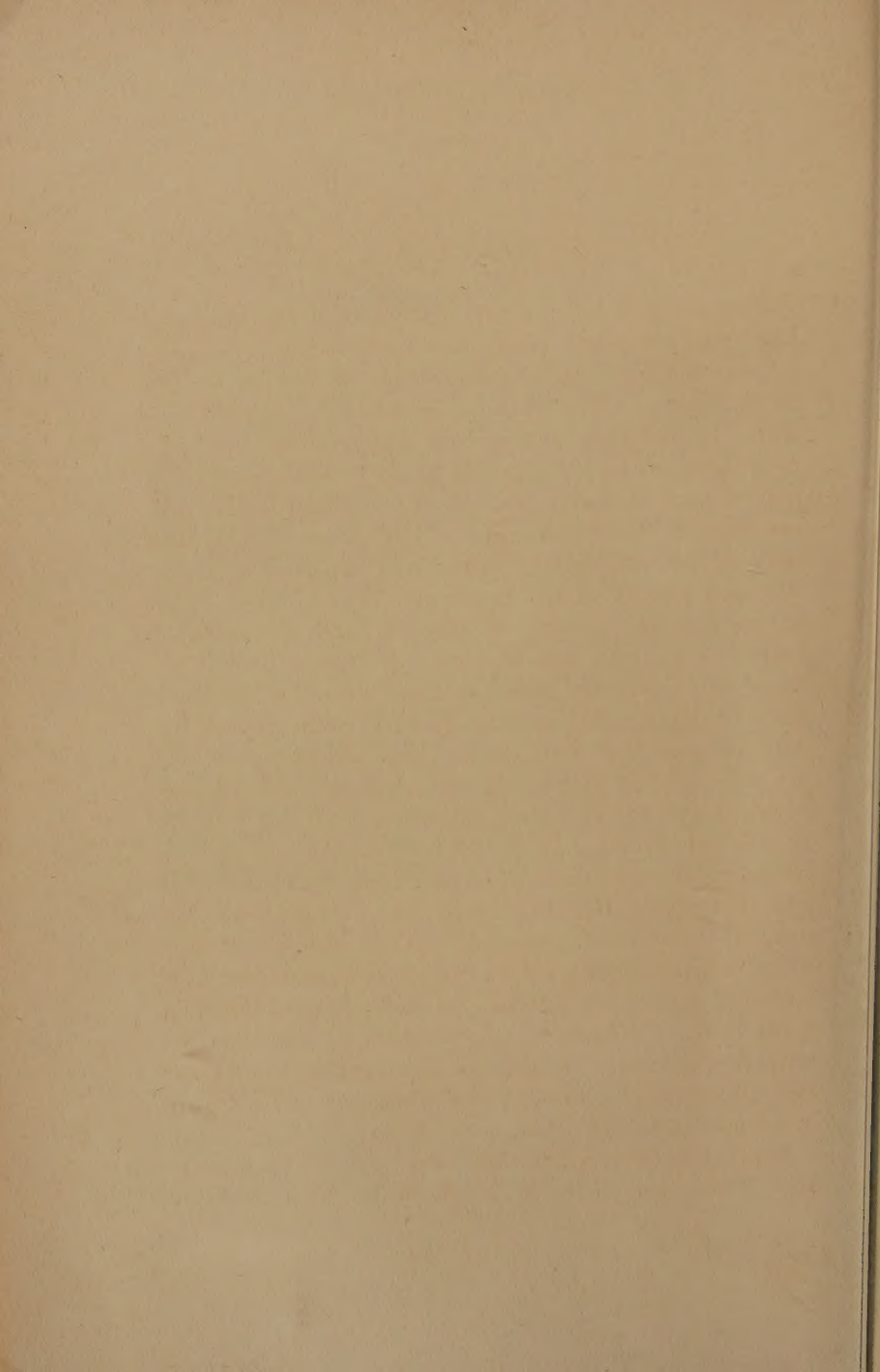
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I have received many valuable suggestions for this study, and much really serviceable help has been rendered me by many educated, altruistic men and women. Nay, but for their voluntary contributions of secrets long held inviolate in the soul's innermost recesses, this study and anything of value that may arise from it, would not have been possible. I desire at this time to express my deepest thanks and highest appreciation for what I know was, to all these, not only a sacrifice of valuable time, but of carefully guarded feelings.

Because of the large number, and for other obvious reasons, I am not able to name those to whom I am indebted, but I trust that the proper parties, one and all, will feel that I am none the less grateful; and I am sure that they will know that my earnest hope unites with theirs that these personal sacrifices may be of some value to the present and rising generations.



PREFACE

For me, and I think for most readers and students, the value of many books has been reduced or made uncertain from a lack of knowledge of the personality of the writer. The personal equation is always something to be allowed for, and preeminently are any investigations in the sex field likely to have a coloring and a bias directly referable to the particular personality of the investigator. The views of a maiden lady of 40 will differ widely from those of a happy wife and mother of the same age. The opinions of an adolescent, an ascetic, a neurotic and a contented father of a family will be widely divergent, even if the facts which are the basis of these views be identical. In introducing the unusual feature of incorporating with the case histories, the sex histories of myself and my wife, and of further introducing here a brief personal sketch of my other activities, I do not wish to be misunderstood. It is neither for the purpose of imitating Rousseau nor of emphasizing my own modest ego, but solely that the reader may understand the natural trend and personal bias of the writer and allow accordingly when forming an opinion of the facts collected and of the conclusions and opinions resulting from them. If there is any question of veracity, the objective side may readily be substantiated. As for the subjective, I can only say, it is according to my best knowledge and belief.

My father was a healthy farmer up to the age of 45. From that time till his death at 70 he suffered

from heart disease and sciatica, which were supposed to have been contracted in the Civil War. My mother was a nervous woman, the trouble was functional, and for 15 years preceding her death, at the age of 68, she was practically free from it.

I was born in 1866, the second of three children, of whom the eldest died at the age of 5, just one year before I was born. Until 9 years of age I did not go to school and was never expected to live to grow up. I have never had any illness since I was 9. While going through school I spent about half my time at work on the farm, and, while in college and in medical schools, I spent from 12 to 16 weeks each year, exclusive of vacations, as a book agent or at various other kinds of work. I graduated from college at 22, standing in about the middle of my class, was married at 23, and began the study of medicine in the same year, completing more than the four years' medical requirements in less than the required time and standing second in the class. I then spent some time as assistant physician and in charge of a hospital for nervous children; then for ten years divided my time between general practise, the care of a sanitarium for nervous women and such public duties as would be involved in being a member of school committee and boards of health and selectmen. During this period I cared for my own teams, cultivated an acre of land and devoted considerable time to the work of a local improvement society. I then definitely took up the sanitarium treatment of functional nervous and mental troubles, and have divided my time between this work, some work in psychology and neurology at a neighboring university, and the management of several green-houses at home and of two farms in the country. I

have devoted some leisure to such subjects as anti-toxin, vivisection, the alcohol question, and especially the problems of sex.

My amusements have been, reading all kinds of fiction, philately, boating and an occasional half day hunting or fishing. These, with an evening now and then at the club, at pool or whist, or an occasional evening at the opera, complete the list, I think. I have been busy and in perfect health. My powers of endurance of physical and mental fatigue are, I think, unusual. I frequently go several consecutive days and nights without sleep with little noticeable discomfort. I am, first, last and all the time, an optimist; I ate, for many years, four meals a day; I sleep, ordinarily, three to eight hours a night, and at 43 look ten years older because of being very gray. All summer I spend from 10 to 14 hours a day in ordinary farm work and much time in similar employment all the year around.

My family consists of a wife and six children. The ages of the children are respectively 19, 18, 16, 15, 10 and 3. One other child lived but a few hours. This family, fairly large according to present-day standards, has been sought rather than avoided by both my wife and myself.

I had not thought to write an apotheosis of woman, though I honor them all, trust most of them, and love one. I can but pay some little, inadequate tribute to the one who has not only, by her presence and guidance, made this study and any other little things which I have accomplished or may accomplish possible, but also, by her efficiency and devotion, has contributed the only really hard, routine part of the work. All the typewriting, at my dictation or from my miserable hieroglyphics, all the correcting, most of the proof-

reading and many valuable suggestions, have come from her. In order to do this she has had, in deference to what she was compelled to think right, to swallow, more than I, an inherited, inbred pride and prudishness; for I was but a farmer's son and she a clergyman's daughter. In this monograph, as in all things, for more than a score of years, we have worked together. We have climbed the hills, rested in the valleys and longed for the mountain tops of terrestrial existence together; and when we come to the decline, if not already there, it is my fervent wish and earnest prayer that we descend, even to the last valley, together; and, on the other side, for we both believe there is another side, I, and I think she, can imagine no celestial, transcendental beatitude more alluring than the usually harmonious, increasingly delightful journey which we are making here. Though these remarks are inserted against her prohibition, I will still say that what dangers of Scylla, on the one hand, and Charybdis on the other, I have avoided, whatever of accomplishment for self, or of usefulness for others, whatever I have had of early happiness and later restfulness and unspeakable joy, I attribute to her and to her alone. Her early ambition was to be a foreign missionary; and, though the scene has been slightly shifted, still, with barbarians around her, she has always been a patient, trustful and loving missionary—a true home missionary indeed.

W. F. R.

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INTRODUCTION

IN the early history of the race there was a great deal of theory, more ecclesiastical than medical, concerning matters of sex. This was all prescientific or unscientific. Theologians and philanthropists have used the results of this theorizing as a basis for a sexual ethics for men and women, each in his own way, drawing his illustrations from his own experience and coloring them with his imagination; or, again, reenforcing his arguments from sex phenomena observed in the lower animals. These acts of the lower animals have, when they seemed to serve the purpose of the author, been made anthropomorphic to a degree altogether unwarranted by the circumstances, and when these instinctive sex acts of animals did not fit into the scheme they have been characterized as low and bestial. Many studies have been made on the neurotic, the insane, the criminal and the mentally deficient, but no one, so far as I know, except Havelock Ellis,* and he only from the scientific attitude of a student of sex psychology, has had the temerity to make an exhaustive study of the psychical and physical manifestations of sex in modern, normal men and women. We live in an age when all branches of human thought, feeling and activity are being rapidly brought under the beneficent domination of an inductive science, which abstracts from observed phenomena and which logically deduces,

* I am aware that some consider Moll and Freud to have done so, but Moll has more especially investigated the perversions and Freud the sex anomalies of neurotics.

slowly and painstakingly, ever and anon, a truth, after patient observation in the objective and subjective world, where formerly every savant and teacher established ways of doing things and rules of conduct unempirically and illogically, though with the greatest show of logic, from postulates of a purely idealistic nature. Perhaps we have gone too far in the way of observation, and we may spend now too much time in making observations and too little in assorting them and in correctly interpreting them. But in the sex field, surely, there has been a vast amount of theorizing, of dogmatic ethical prescribing and of Heaven-attributed, though man-born condemning, without any thoroughly assorted, carefully collected, sufficiently extensive collection of truthful observations as a basis. In any present day, monistic or dualistic conception, psychology and biology go hand in hand, and pre-eminently so in the sexual sphere.

If irrelevant, still I think it true that an Aristotelian middle ground between the old idealism and the new empiricism, a pragmatic assimilation of all that is best for humanity from both of these extreme views is nearer right and therapeutically far preferable to either extreme. It has been my purpose to collect the essential facts in the physical and psychic sex lives of a sufficient number of normal men and women, taking every precaution to ensure absolute truthfulness, to tabulate and examine these, to examine the literature of sex, to study introspectively and reflectively myself and the inner selves of the men and women to whose hidden depths I have acquired or possessed the "open sesame," then from these sources, to draw, I hope, rationally, or at least with common sense, such conclusions as are inevitable; to form such opinions and to present such

tentative conclusions as the facts may warrant, hoping that there may be something here to help, if in ever so slight a degree, humanity from beneath the baleful influences of the old dogmatic sexual ethics, and the modern prudishness in sexual matters, influences which have dried up, in their very incipency, the fountains of life in so many of our boys and girls, and have rendered those organs and psychic states which, in adult men and women, ought to contribute much to the health, happiness and social value of the individual, and everything toward the perpetuation of the best in the race (until some superman is born), the abode of destructive disease and the prey of torturing regrets. Marriage delayed or never, unhappy marriages, frequent divorce, sterility, diseased children, increasing burdens on society, are largely directly traceable to our tardiness in seeking and our fear of disseminating knowledge of sex. This work, to be useful, must be scientific; and I have entered into it as faithfully and earnestly as in me lies in a truly scientific spirit, not, however, with that scientific spirit which sees no good ahead except pure knowledge and is entirely unconcerned as to any human application. I have seen innocent and unwittingly offending men and women suffering from grossest ignorance of much pertaining to the functions of the most essential organs in their bodies, and have sought diligently for remedies. If I have found any such I shall be amply rewarded for my labors.

I am aware that, to the scientific student, there are many shortcomings and omissions in this brief discussion of certain phases of the sexual question. Naturally, in this study of normal sexuality, I have intentionally avoided algolagnia, or the sexual pervers-

sions of sadism and masochism, also fetichism and other aberrations of the sex impulse. These have all been thoroughly discussed by Krafft-Ebing, Moll, Freud, Bloch, Tarnowsky and many others. Auto-erotism is not regarded as a perversion, but as the result of instinctive tendencies or of the unwholesome conditions incident to and unavoidable, to some extent, in a civilized society. I have devoted little time to sexuality in the senescent period, and not enough to that, until recently an unexplored field, to which Freud has introduced us, the beginnings of sexuality.

A distinguished scientist has called my attention to an unsoundness in the logic of many who deal with these subjects, which, though recognizing, I have not sufficiently emphasized; namely, that, while night emissions in men or nocturnal orgasms in women are conceded by nearly every one to be natural and beneficial, and that, while these differ only in the psychic element, from conscious auto-erotism of the same frequency, the latter is usually considered unnatural and 'harmful. The same eminent psychologist tells me that he has come to look upon the proper regular functioning of every organ in our bodies (this is certainly true of brain, muscle, special senses, etc.) as a primary condition of the ability to function properly and a full development of the organ. He would make no exception for any great length of time of the sexual function. As an advocate of relative continence, I, in reality, agree with him, but have refrained from urging this point because it is so directly in antithesis to all the old and most of the present teaching. In my criticism of the ultra, often prudish, efforts toward a sublimation of all sex to the realm of the super-sensuous, I may not have emphasized sufficiently the

legitimate place of sex sublimation and vicarious sex function. There must be much repression, a relative continence, as Bloch expresses it, in every life. Therefore legitimate sublimation or vicarious sex functioning in art, poetry, religion and social work have had and always will have a necessary and well-established place. I have not taken space to discuss my belief, founded on good evidence, that the cessation of sexual relations entirely at the menopause is the most pregnant source of pre-senility in women; likewise that the entire abandonment of sexual relations by elderly men, often as a supposed means of self-preservation, is the surest criterion of speedy dissolution, both mentally and physically. A volume might be written—I hope to write one—on the relation of alcohol to sexual transgressions and venereal diseases. Many authors have asserted that alcohol was one of the most potent causes of such transgressions and diseases, and I content myself, for the present work, in subscribing heartily to that view.

The fact that I have given entire the histories of only a fraction of my cases lays me open to the criticism that I have selected only those which best suited my purpose, though I have stated elsewhere that I have given what seemed to be typical, average samples of these cases. I have refrained from giving more or all of them and have refrained from writing much that was in my mind simply in the hope that this study, if it does not make substantial additions to scientific knowledge, at least brings home, in a somewhat popular way, some of its more recently discovered truths. I believe that these truths are sadly needed at once by society. In order that social workers and teachers, in short, all educated people, outside of scientists and physicians,

can assimilate them quickly and if of use, use them constantly, I have presented these matters in this very condensed form. If the result justifies their amplification I shall be glad to proceed to this work later.

RATIONAL SEX ETHICS

CHAPTER I

REASON FOR THE STUDY

INCREASED sterility, marriage late or never, the falling birth-rate (especially among native Americans), unhappy marriages, frequent divorce, increasing promiscuity and sex crimes, an ultra-materialistic view of love, marriage, home and children, an army of unattached women vicariously sacrificing their natural desires of love and maternity for anti-vivisection and female suffrage propagandism or for men's vocations, and last and most alarming of all, the infection, sooner or later, of the majority of men and women with lax ideas of sexual morals and with the two fearfully destructive venereal diseases, gonorrhœa and syphilis, are ample apology for serious work on any or all sex questions. It is unnecessary for me to go into fullest detail, for the case-book of every physician, the elaborate studies of Fournier in France, Lidston and Morrow in America, Senator and Kalminer in Germany, with such periodicals as *Mutterschutz* and *Die Sexuelle Frage*, and the publications of the various societies for prophylaxis of the social evil in France, Germany and America abundantly show the necessity of research and applied knowledge along these lines. I append a few authoritative statistics and quotations, selected from the enor-

mous mass of such material, which appear to need no comment.

Lidston, in "Diseases of Society and Degeneracy," says: "That social progression tends to increase sexual vice is only too evident, to the physician especially. Taking Chicago for an example, the proportion of prostitutes in the community has vastly increased during the last twenty-five years," though, he says, "certain special causes, like the department store and the Columbian Exposition, have been in operation." Of the venereal diseases he says: "The immense social, economic and medical importance of these diseases is not appreciated by society. A case of plague would cause a panic of fear, but the infection of from ten per cent. upward of our population with syphilis and of from twenty-five per cent. upward with gonorrhœa, year in and year out, is viewed with the greatest complacency. There are special hospitals for smallpox, but no place for the treatment of venereal disease except clandestinely. Every prostitute is infected sooner or later with venereal disease—scarcely one escapes more than a year. For every case of venereal disease from professional prostitutes, there are three from select sources. Eighty-three per cent. of the prostitutes in St. Petersburg are syphilitic. In Stuttgart every prostitute has gonorrhœa once a year. In Berlin there are 150,000 syphilitics, and Paris has a still greater proportion."

Nöggerath's statistics show that in New York City 80 per cent. of the men have gonorrhœa before marriage, and that 90 per cent. of these enter the married state uncured. Professor Neisser, of Breslau, in speaking of venereal disease, says: "Not only the individual affected loses all joy of life, but the happiness of both

parties and of the whole family is destroyed." Let us look a little farther and see how this is true. The same eminent authority states that as a result of Credé's method, now only one-fourth of all cases of blindness are caused by blennorrhœa neonatorum. Brauser, in examining 300 cases taken at random, found 73 to have had gonorrhœa, and 40 per cent. still able to give it to another. Van Shaik examined 65 supposedly well women of the better class and found 26 per cent. to have the germs about them and three acute cases. Other physicians have found from 10 to 28 per cent. of all women to have had this disease. The consensus of opinion among German medical authorities is that a large number of the cases of sterility are due to gonorrhœa. The results of various statistical investigations give the number as from 34 to 70 per cent. Forty-one per cent. of 95 sterile women examined by one surgeon had had gonorrhœa.

The following is from Dr. Prince A. Morrow's book, "Social Diseases and Marriage": "No disease has such a murderous influence upon the offspring as syphilis; no disease has such a destructive influence upon the health and procreative function of woman as gonorrhœa. Since the welfare of the human race is largely bound up in the health and productive capacity of the wife and mother, the sanitation of the marriage relation becomes the most essential condition of social preservation. It is well known that gonorrhœa often destroys the most important organs of special sense, resulting in the terrible affliction of blindness. It has been computed that from 20 to 30 per cent. of the blindness in this country is caused by gonococcic infection. Who are responsible for the introduction of venereal diseases into marriage and the consequent

wreckage of the lives of innocent wives and children? Not, as a rule, the practised libertine or the confirmed debauchée; but, for the most part, men who have presented a fair exterior of regular and correct living—often men of good business and social position—not infrequently what are considered the good ‘catches’ of society—the men who, indulging in what they regard as the harmless dissipation of ‘sowing their wild oats,’ have entrapped the gonococci or the germs of syphilis. These men, believing themselves cured, sometimes even with the sanction of a physician, marry innocent women and implant in them the seeds of disease destined to bear such fearful fruit. Gonorrhœa is the most widespread and universal of all diseases in the adult male population, embracing 75 per cent. or more. The prevalence of syphilis, though not nearly so universal, is variously estimated at from 5 to 18 per cent.”

Fournier gives a further series of statistics, all taken from the most authentic sources, where syphilis has practically extinguished in the germ the posterity of certain families. One table gives, out of 216 births, 183 deaths; another out of 157 births, 157 deaths, or a mortality of 100 per cent. While gonorrhœa is insusceptible of hereditary transmission, its influence as a depopulating factor is scarcely less pronounced than that of syphilis, from its inhibitory influence upon procreation.

Neisser contends that gonorrhœa is a more potent factor in the depopulation of countries even than syphilis. He regards gonorrhœal infection as responsible for more than 45 per cent. of sterile marriages.

Dr. George K. Swinburne, in “Legal Medicine and Toxicology,” says: “Only too long has the profession looked upon gonorrhœa as a disease of but slight

significance, except in a small proportion of the cases, and to Nöggerath is due the first real warning note, which was sounded as late as 1872. Although at the time Nöggerath's statements were looked upon as greatly exaggerated, closer study seems to bear him out, and he does not appear to have greatly overstated the case. A large percentage of blindness from infancy, sterility in the husband or wife, or a life of invalidism on the part of one or the other, can be ascribed to its influence, and the disease contracted in the ignorance of youth, and even forgotten, has not infrequently been the cause of long-continued suffering on the part of the wife, marriage having taken place long after the subsidence of the disease in the man."

Where do we find ourselves? No sane man, with the happiness and higher symmetrical development of the individual and the highest future of the race at heart can advise any course for young people except moderately early, well-assorted marriages. If three-fifths of the young men and one-fifth of the young women are infected at the time of marriage with communicable venereal disease, to say nothing of the loose habits and low conception of private and public morals which must inevitably have come during the acquiring of these diseases, what a failure this, the only course which can lead to the greatest personal happiness and the greatest public good, must be in thousands of instances unless physicians and all educated people first inform themselves in matters of sex and then so advise and instruct the young people of both sexes that these evils may be avoided!

CHAPTER II

METHOD

THE instinctive desires of sex, inherited from a simian and pre-simian ancestry, the present-day complex of sex feelings resulting from changing environment and convention, the thoughts of sex, influenced radically toward the ideal if the mind has a teleological setting, toward a more material view if the individual has empirical tendencies, the physical acts of sex, controlled more and more by a more perfect rationality or, to avoid the question of individual autonomy, by a more felicitous determinism brought about by improved environmental conditions, are so different, qualitatively in children, adolescents and adults, and quantitatively in the two sexes, and even in individuals of the same sex, that it is very difficult to draw hard and fast lines between normal and abnormal human sexuality. A great many histories have been obtained from, and numerous facts have been recorded concerning, individuals clearly abnormal, and much philosophizing has been inspired by such data. Earlier systems of sexual ethics were deductive, built up by ultra-idealists on *a priori* grounds alone. Later such systems were influenced by the results of the study of abnormal and subnormal humanity.

Very little study has been made of normal human sexuality, and almost no weight has yet been given to the results of this in the teaching of sexual ethics. Havelock Ellis is a pioneer in this sort of investiga-

tion, and, though his motives are avowedly purely scientific, the results cannot fail to have a large utilitarian value. In speaking of the necessity and attendant difficulties of this kind of work he says: "I could wish information gained in the latter way more extensive, but unfortunately the number of normal persons whom one may question on such points with the certainty of receiving reliable answers is necessarily limited." The old view that all sex manifestations were symbols of weakness or moral obliquity, coupled with the notion that certain sex acts invariably resulted, *per se*, in loss of virility, epilepsy, insanity, imbecility, or some incurable malady has doubtless been the chief cause of the heightened self-consciousness, the extreme reticence and the excessive prudery which have existed and which at the present day so largely obtain in all matters pertaining to sex.

There seems to be no question but that studies in such sex aberrations as come under the eye of the physician have great value, if rightly interpreted, in showing what errors to avoid and what mental and physical environments lead to error, and that they have some value, though less than usually accredited to them, in determining what is right sex conduct; but it is evident that, in establishing a system of correct sex living and in prescribing rules for attaining and preserving this desired state, we have no safe criterion as yet outside the lives of those individuals who go to make up what is normal, or what approximates the normal in humanity. There would seem to be no ethical reason against the study by physicians or other competent students of the sex lives of normal adults who consent to this, realizing the probable benefit to others, any more than there is reason against the sick and abnormal giving

to physicians the secrets of their sex lives in order that they may receive the benefit of more intelligent treatment. Concealment of identity and proper selection of cases are, of course, presupposed in any case. Some familiarity with the literature of the subject, much reflection upon it, the experiences of a physician dealing for many years almost exclusively with nervous patients, the desire of one who thinks that his "lines have been cast in pleasant places" to serve others less fortunate are the materials and the motivation with which the present writer began the special study of this phase of the subject of sex.

There is no such dearth of facts in any branch of medical or social science as in this subject. Facts are the prime requisites and in order to obtain them a questionnaire was devised which might serve as an outline. No qualities of universal fitness are claimed for this. Indeed it has been modified somewhat and is constantly subject to change. Though all these questions very seldom apply to one individual, careful, accurate responses to such as do apply have seemed to draw out the most essential facts in the sex lives of those men and women who have furnished the material for the investigation. It was assumed, as needing no further proof, that, in the upper stratum of society, where money is plenty, idleness the rule and precocity inevitable, as also in the "submerged tenth," where the necessary sleeping of both sexes, young and old, in one room, where all manner of sex talk and acts are common in the presence of children and where choice of associates for the young, if feasible, is still rarely attempted, sexuality would differ widely from the normal. The further assumption seems warranted that, if sexual mistakes, misdemeanors or crimes exist

in the middle class, where education is a boon, work a necessity and right conduct more usually a goal, these would certainly be accentuated in both those above and below this class socially.

This material then has been all obtained from what is considered the better part of the middle class. Clergymen, physicians, educators, philanthropists, a few business men and superior artisans, with the wives, sisters and daughters of many of these have been the people principally consulted. A few histories of people otherwise normal, who have suffered and recovered from attacks of functional nervous diseases, are included. All are people generally accredited as of the very best social value, from educational, religious, moral and business standpoints. More will be said concerning these people in dealing with the results. It is only necessary to say, before presenting the questionnaire and some typical cases, that, while a few of the histories were obtained in writing, the large majority of them were obtained directly by the investigator through personal interviews.

Some of the subjects were his friends; all were well known to him; and, finally, his own sexual autobiography and that of his wife are among those given in detail.

QUESTIONNAIRE ON PHYSIOLOGY AND PSYCHOLOGY OF SEX

1. Sex, age, color of hair and eyes? Peculiarities?
2. Were or are your parents and near relatives of sound health? Was there consumption, rheumatism, nervousness or insanity in any member of your family? Give particulars.
3. Are you now and have you been from childhood

in good health with the exception of acute diseases? State fully if you have not been.

4. Please introspect carefully and describe the first conscious manifestations of sex. (a) The first feelings of sex for any one of your own or of the opposite sex? (b) Were these spontaneous or were they suggested to you by some one? (c) How frequent were these feelings before puberty? How frequent after puberty?

5. Did you, as a child, masturbate? If so, was the habit taught you or was it done of your own volition? If taught, under what circumstances? If not, what led to its beginning? Did thread-worms, friction of clothing, sliding down bannisters, itching of prepuce or any other irritation of glans penis or clitoridis, or any other ascribable cause other than instinct lead to it? Was a feeling of shame instinctive or developed later from reading or from conversation with other people? Were you, as a child, secretive about this habit among your fellows or not? If not, when did you learn to be secretive? What made you so? When did you begin to try to give up this habit? What made you try and how long before you were successful? If you are married, has this ever affected your health or happiness or that of your partner or that of your children? If single, do you know of any effect that this has had on you and have you thought or do you think it would affect you if married?

6. What were your early and later psychic states when you indulged in auto-erotism? i. e. Did you have lascivious, mental pictures of persons of your own or of the opposite sex? If of the opposite sex, did you imagine that you were married and having intercourse, or was there a feeling of exerting superior physical power or of submitting to the same? Was this ever

a purely physical act without psychical accompaniment? Have you ever had day dreams, with or without sexual concomitance or sequence?

7. What were your worries and anxieties about injuring your mind or health or your procreative powers or your future children? State effects of suggestive literature and vaudeville upon you, also effects of medical, semi-medical and quack literature which pictured the direful effects of auto-erotism.

8. If you, for a short time only or never, practised this habit, please tell what your sexual life has been. If you have had irregular (extra-marital) intercourse. If so, how frequent? If continent, how frequent emissions did you have, if a male, or were there voluptuous dreams with orgasm at or near the menstrual epoch, if female?

9. Tell the early surroundings and teachings which kept the sexual instinct from coming into consciousness or enabled you to control it if it did come into consciousness.

10. Have you, at any time, had slight or serious nervous troubles? If so, have excessive virility, exhausted vitality or sexual worries or practises had, in your estimation, anything of a causal relation?

11. Do you know and can you describe briefly well-authenticated cases where nervous diseases, sexual worries, perversions or continence were concomitant? Is there supposed or known causal relation?

12. From your own observations and your personal sexual experiences, what sexual hygiene and what instruction in sex matters would you recommend for children and young people for their own happiness and health and for the moral improvement of society?

13. If you think sexual anomalies important factors

in the causation of nervous diseases, what would you suggest as a remedy?

SEX HISTORY. CASE II

1. Male, 24, hair and eyes brown.

2. Mother died at 28 of tuberculosis, but this disease was not in family.

3. Yes.

4. First sex feeling at 14, (a) at 15 for opposite sex, (b) suggested, (c) none before puberty, about once a week after.

5. Yes. At 14 went swimming with six other boys, some of them older than he. They all masturbated openly. He also tried it, but it was painful and there was little sensation and no orgasm, though he persisted in the attempt for nearly an hour. He was intensely curious and tried it by himself six months later, when he was successful in producing sensation and orgasm with a little semen. Instinctively ashamed and very secretive. At first practised this about once a week, but soon began to try to give it up and was successful within a year. He felt degraded by the practise, but it had no effect on him.

6. At first it was physical, but after two months, on suggestion by another boy, imagined intercourse with girls when masturbating. At times has had day dreams with sex feelings. He would have two emissions the night following such day dreams. Vaudeville and suggestive literature had no effect.

7. Was ashamed and worried after hearing a lecture.

8. Had emissions once a week for about six years. Recently often has two or three emissions in a night. Often occur twice a week.

9. Grandfather gave sound moral advice. Heard a lecture by a college president on the subject of sex, full of warnings and statements that masturbation was degrading. This was when he had about given up the practise, and he never dared to resort to it again.

10. No.

11. No.

12. Does not know what to teach.

Note—At the age of 22, while preaching, after a period of hard study, became acquainted with a young lady and called upon her. While with her he became intensely excited sexually and on reaching home had an intense desire to masturbate, and had two emissions that night. This desire continued very strong for some weeks, but he did not masturbate for the reason that this girl was in his congregation and he felt that he could not look her and the rest of the congregation in the face if he masturbated. This girl, although undoubtedly moral, had a seductive way and a voluptuous appearance. Soon he became much attached to another girl, but had no sexual desire for her, and, though while going with her several other girls tried to flirt with him and to “stir him up,” he had no sexual excitement or desire to masturbate. Later when he asked this girl if he could look forward to marrying her and she gave him an answer which he interpreted as “No,” he was disappointed, became irreligious, life seemed a farce, and day dreams of drinking and having intercourse with girls would come. After these day dreams there would be two or three emissions at night, and the next day he would have the same desire for dissipation. Would take very cold baths locally, very hard physical exercise, and study till completely exhausted to keep his mind from sex subjects; yet he has been

on the point of giving up the fight many times. Several were influencing him in the wrong direction and he had practically decided to yield. He was now advised to resume his attentions to the young lady who had said no, and urged to have no sexual relations with any woman until his marriage. The result of following these admonitions has been very satisfactory.

SEX HISTORY. CASE V

1. Male, 55, hair light, eyes blue.

2. Yes.

3. Yes.

4. At age of 4 often had mental pictures of a girl playmate, but had no sex knowledge and there was no sex feeling. (a) First sex feeling for girls at age of 6. (b) Spontaneous. (c) Slight and seldom before puberty. After puberty from once in two or three weeks to once a week.

5. At 14 a boy 2 years older told him of masturbation and masturbated him. Little semen at this time. (This older boy had been told that occasional masturbation would do no harm. He masturbated at infrequent intervals and told the younger boy that he must not do it often. This older boy has become a healthy, competent business man, is married and has never had promiscuous sex relations.) Shame and secretiveness were instinctive. Following the directions of this older boy, masturbated, never more than twice a week, usually not oftener than once in two weeks.

6. When masturbating there was always mental images of some one of the opposite sex. The act was never entirely physical.

7. There was never any worry, and quack literature

and vaudeville produced no disturbance.

8. Emissions occurred from once a week to once in two weeks if he did not masturbate. Beginning two or three days before it was time for an emission, he would be restless, irritable, sleepless, and there would be increasing discomfort and pain in the testicles. They would become very tender and the pain would extend to the abdomen. Finally this would become almost unbearable, so he gave up his attempts to abandon masturbation entirely and did it when these symptoms became oppressive, anticipating the emissions by a day or two.

9. All conditions were favorable for delaying and controlling sex instinct. Always had hard work and always in good company that did not cause excitement. Little knowledge and no discussion of sex matters. Thinks masturbation kept him from promiscuous intercourse.

10-11. None.

12. Much masturbation is injurious and may lower, morally and physically. Nature ought to take care of itself by emissions. Young people should not be frightened. Enough masturbating to relieve irritation, distension of seminal vesicles, etc., would be beneficial, but few can be told so, as it might lead to excess.

13. Functional nervous troubles are very frequently the result of sexual anomalies. Many of these troubles are from wrong teaching, also from maladjustment, ignorance, etc., in married people.

SEX HISTORY. CASE VI

1. Male, 33, brown hair, gray eyes.
2. Sound.

3. Yes, very.

4. At age of 8 nurse of baby brother took him in her arms, unbuttoned her dress and put his face between her breasts. He struggled and fought to get away, but had a very strong sex feeling, not, however, toward the nurse or any other person. Such feelings were frequent after this. (a) See above. (b) Result of contact. (c) Frequent before and daily after puberty.

5. At the age of 7 bad boys explained masturbation, but this was repugnant, as his mother had taught him not to handle his genitals. At 15 a doctor who wished him to study medicine took him to a dissecting-room, where he saw a woman's genital organs dissected and heard medical students make very coarse comments on them. He was disgusted, but began to read anatomy and physiology. At 17, having a microscope, masturbated to get semen in order to study the spermatozoa under microscope. Never masturbated before and but few times anyway. At first act he first connected the sexes in his mind, and from now on began to have mental pictures of opposite sex. Soon began to have emissions once in two or three weeks. Was greatly worried, fearing that his few acts of masturbation had caused this and that he would become insane. Sex feelings now very strong, and there was much to stimulate them. When the employer was out of the store where he worked, the bookkeeper and others talked vilely. One boasted of having intercourse with his wife three times the night before, etc. Two servant girls in his family invited him by every possible action more than forty times to have intercourse with them. They slept near him and he heard one say to the other, "Oh, how I should like to have him in bed with me."

Though fearfully excited always, he never touched them, as he felt that it would lower him and his whole family if he had intercourse with the servants.

6. At first act of masturbation, realized relation of the sexes, and it was largely a psychic act afterward with pictures of girls and women.

7. Great fear lest less than half-a-dozen acts of masturbation should ruin him body and soul. Excited by anatomy and physiology.

8. Theaters drove him wild, and often had to leave such plays as "Camille" and run to find a prostitute. At age of 18 he and a boy friend, both terribly tortured by desire, talked matters over and, agreeing that they could not live that way, gave up and went to prostitutes. Act very short, but he was relieved. Washed thoroughly and took no disease. Very much ashamed and controlled himself for about a year, when he went three or four times again to prostitutes. Then he was converted and for five years was kept absolutely pure, he says, only through the power of prayer, until, at 24, the sickness and death of a relative made an unbeliever of him. He now met a "very lustful" foreign girl at a restaurant. She confided her troubles. He sympathized with her, then wanted her sexually. She was not a virgin, but had had intercourse only a few times and was, like him, burning up with desire. There was no promise of marriage and no talk of it on the part of either. She wanted his and he wanted her body only. He never loved her other than physically. They met about once a week and were absolutely faithful to each other. He saw that she was getting attached to him and told her that she ought to go home and reform. She said she could not leave him, and he felt that he must have her, but she finally consented and went home

and he has never seen her since. He soon had intercourse with a girl who was not a prostitute but who had had intercourse more or less. The next morning, his penis being sore, in great fear he got hydrogen peroxide and injected it into the urethra. After this his penis swelled enormously and was very painful. Was treated six months by a doctor, who said he probably did not have gonorrhœa at all. After recovery was very careful and had intercourse only in "swell" places once in seven or eight weeks. He says that summer resorts and dance halls are the most corrupt places on earth. He also says, "I never seduced a woman, and the man who does cannot be punished severely enough."

9. Conversion and power of prayer kept him pure five years. When he met his wife, who is the only woman he ever loved except for the body, he voluntarily postponed marriage, went to several doctors to be pronounced absolutely safe, then went on six months' probation, in which time he never took a drink, went to theater, smoked or had intercourse.

10. Nervous temperament only.

11. Relates this case of homosexuality, as he knew one of parties.

A judge of high repute took interest in a young lawyer, threw business his way, sent him invitations and gifts which, if not accepted, were followed by love letters, insanely jealous. Offered young man large salary and expenses as assistant. Young man was six feet tall and very handsome. Elder man had wife and grown-up children. The offer to the young man stipulated that the two should travel and sleep together. He refused offer, when the elder man was furious, then patted him and said, "I love you," knelt before him.

unbuttoned his (the young man's) pants and started to take his membrum virile into his mouth. The young man repulsed him, gave him a severe talking to and dropped his acquaintance.

12. Taught by father to keep clean, to wash with soap and water, retracting foreskin daily. His father said to him, "Bad thoughts will come, but do not let them stay with you." This he thinks valuable advice. He says, "If a man will go with prostitutes, let him be taught to keep clean, to go to the best places and to wear a condom."

SEX HISTORY. CASE VII

1. Male, 50, dark.

2. Good health, except one aunt died of consumption.

3. Yes.

4. When 12, saw boy, older, masturbate; tried it myself several times, but could not bring erethism or discharge. Thought I was defective, but was too young, as power came about 14. Country school bad. Older boys often masturbated before us younger ones, tantalizing us because too young. They felt great pride. We were importuned to suck them, they putting sugar inside the prepuce. Was cruelly pounded and kicked for refusing and telling. Heard no end of obscenity talked before knew what it was. One of us was made to ask an older girl . . . and was soundly cuffed by her for it. We did not know the meaning of the word then.

Soon, age perhaps 13 or 14, fell in love with a girl, walked home from school with arm around her often and before others, but never dared to say or hint at anything improper, but privately pondered all sorts of

lascivious scenes and acts with her.

5. Masturbated some later, but always felt it dirty and always suffered remorse and felt morally mean. Some boys did it much before others. A great trick of older boys was to catch us little fellows and open our pants and show organs to each other and occasionally to reluctant girls. Comments were made on the size of organs, and I had a great and mortal fear that I was deformed because small. Once was caught by two boys who tried to masturbate me, and did get erection, which surprised me, but still there was no discharge. One or two larger girls, age 14 or so, were seen to practise lewdness with two boys and were seen in bushes. Finally things got so rotten that parents got hold of it and a portion of them met and accused grandfather of one boy of teaching him to masturbate and tell worst and grossest stories, and I was taken from the school forever and saw or knew nothing of such things in the new school.

Was always intensely secretive. Masturbated some time at long intervals and often, at spells, secretly till 25. Longest absolute continence was after I experienced religion at 20. No end of lascivious pictures of sex.

7. Always had fears of insanity, of destroying future power of parenthood, but passion was too strong. Invented ligatures and wraps to keep down erection and discharge in sleep. Turned clothes so, if not too cold to trouble, was uncovered. Often had woolen sheets, which were bad. Never wanted a female sexually till after graduation and in theological seminary. Later went much with a fellow-woman teacher, but never dared to consummate as we knew nothing of protection. Often went to theater and ballet and, while loved to see

tights, etc., was never made erectile or lascivious and never imagined sex scenes with stage girls.

8. Have fought sex all my life by resolves, vows, prayers, and have written down privately my record of discharges. Great moral depression afterward. Never confessed to a soul. No one ever suspected unless my grandfather, whom I lived with, who once took me out of school a whole winter to be out sledding and sugaring. Called me up before light every day and got me dead tired every day, as if he knew the worst time was between waking and rising. For some years was panic-stricken by palpitations, and went to sleep always with finger on pulse, fearing every beat was to be the last. Yet when I married, age 35, had several healthy children who seem maturing well and naturally, and now, between two and three score, feel myself normal, and my wife never suspected anything wrong. My curve of excitement and discharge was always more rapid than hers. Although she gets full satisfaction, her climax comes afterward. Always and even now sometimes dream of sex relations with real and imaginary women, often culminating in discharge.

9. Parents never talked directly of sex, but I think relied on religion and were more insistent on all religious inculcations, hoping it would help. Father went in bathing with us boys and used to tell of a man with a sunken nose as absorbed by sex excess, and told of diseases and taught to abhor bad women as degraded, diseased and dying in about three years of their vocation. Two or three of older boys who used to masturbate before us little ones have healthy families and one is married and without children. I think he aged prematurely. Always thought it fortunate for me that my father was West soon after his marriage (within

a few weeks) and had to stay away from my mother all during her pregnancy. As the oldest, I was always slightly more vigorous than the younger children. I believe my father was always pure and straight, and that for this I owe him the supreme debt next to my mother. Can imagine how a child could curse his father if he suffered for his sex sins.

10-11. I fancy masturbation (1) hastens maturity; (2) makes erectile too quickly and early and makes discharge prematurely; (3) tends to infertility in offspring so that families die out; (4) makes nervous and irritable. For remedies know nothing but plain, very plain, full, personal talks betimes, cold baths, light bed clothing, fresh air, cold room and constant but not excessive physical activity, out of doors all day and healthy fatigue every night, sleeping not alone but in bed with a brother, whose presence would be a restraint (I never knew brothers who were not supremely ashamed before each other), washing parts with prepuce turned back, each day; very loose pants and no drawers, unless cut away about the parts; open bowels, for constipation is a constant stimulus. The ideal is the animals, and I think spontaneous discharges show man's fallen nature. They may be normal now but can't be part of Nature's original plan.

I doubt if low words, theaters and obscene pictures in the privy and privy doggerel are so bad, but think voluptuous literature, for morals (Byron not very bad, but elaborate, obscene stories of the whore-house type) is worse. The vile, transparent playing-cards are worst of all. I can remember now some of these French cards. But it is almost idle to suppress such things. Exposure to such influences is inevitable now. The city boy can't be ignorant. The way is to develop power to resist all

by plain talks and scare talks. Fear must be a strong element, and dangers may and should be magnified. It would be calamitous to teach that sex excesses in youth are not bad. I believe unfallen nature teaches absolute continence, even without much, if any, spontaneous discharge till marriage. Intense intellectual interests, hard work that interests, absorption to abandon in other things is the best regimen. I shall never cease to regret my errors as above described, and I believe I should be stronger, better, live longer, be better husband and parent if I had been purer and always had more semen absorbed and less discharged; and wonder that, despite it all, I have done and been even as much as I have. Don't take away the scare element, but teach a strong but more rational and intelligent administration of it. This is always the root of the sense of sin. I should have gone straight to the Devil by the quickest route but for fear.

SEX HISTORY. CASE IX

1. Male, 27, dark.
2. Yes.
3. Yes.
4. (a) At 7 or 8 had erection but not sex feelings toward girls till 12 or 13. (b) Suggested. (c) Frequent before puberty, more frequent after.
5. Yes. When 6 years old told of masturbation by boy of 10. When 8 years of age witnessed a boy of 13 get upon a step-ladder behind a mare and attempt intercourse. Thought this a good idea. At 10 a man of 75 tried to get him to show his genital organs to him. At 12 saw a boy of 15 masturbate. Was disgusted at the sight. The boy tried to get him to go and do it

with him, but he would not, though he tried it himself after a little. At first practised this once a week. No semen to amount to anything. From 14 to 15 about once a day. At first was proud of this and as he matured earlier than his brother he showed him how it was done. At 15 read some quack literature and had a terrible scare. Began to leave off and at 17 stopped entirely and finally. After reading the scare literature, told his brother of it and frightened him, too. He also tried to stop, but was not as successful. Secretive at first, instinctively. Not instinctively ashamed, but was ashamed after reading quack literature. Have been no harmful results.

6. From the first had sex feelings toward older women as a rule. Imagined himself locked in schoolhouse with the teacher. A girl in school was worshiped from afar. Mental pictures of girls and women while masturbating. Day dreams with sexual concomitants at times.

7. Great fear that he would lose his virility and become dwarfed physically. Vaudeville was exciting and more so because he was looking for a girl to have a good time with. Read love stories and, when masturbating, the image of a golden-haired girl in a story was almost invariably present. Terribly frightened by quack literature.

8. From 17 to 19 emissions were often two or three times a night and always as often as once a week. Third and fourth years in college, desire being uncontrollable, and he being in mortal fear of the results of masturbation, resorted to intercourse occasionally.

Had intercourse with one girl several times a week for three consecutive weeks. Had intercourse once a month, as a rule, and emissions beside. Contracted gonorrhœa, which was readily recovered from, then

contracted chancroid and was in great fear that it was syphilis, though he quickly recovered and the doctor reassured him. When ready to marry, consulted the doctor again and he told him he was perfectly safe. He thinks that his sex nature was very hard to control. He is in perfect health, happily married and has a family. He relates the case of a college friend who, though against his will and principles, would often be irresistibly impelled to intercourse. He would start in the middle of the coldest night, without regard for any obstacles, to find a prostitute. He says that, in his opinion, this man could not have lived without intercourse or sex relief of some kind. This man is now happily married and perfectly virtuous.

9. Whipped by his mother when a boy for handling his genitals and told not to do so. Quack literature frightened him. A lecture in college, which came after he had contracted diseases, gave him a great scare, and he resolved to have no more intercourse. Kept his resolve until marriage, two years later.

10-11. No nervous troubles, except nervous from worry.

12. All young people should be taught sex matters through talks by parents, teachers and elders.

SEX HISTORY. CASE X

1. Male, 46; hair and eyes dark.

2. Yes.

3. Yes.

4. First conscious knowledge of sex at 5 or 6 years, from talks with children. (a) Between 5 and 6 were feelings toward opposite sex. (b) Suggested. (c) Quite frequent before and very frequent after puberty.

5. Yes. Was an only child. Taught at home until 14. Had no companions. Began to masturbate at 12, just before puberty. Had never been told of this and it was entirely spontaneous. Not ashamed or secretive at first, but later learned from older boys that it was not the proper thing to do and then began to be secretive. Climbing trees produced sex feeling. At 15 saw scare quack literature. Much frightened and stopped for 7 or 8 months. During that time had emissions every three or four nights. Then began again and masturbated occasionally until marriage at 22.

6. At first the act was entirely physical. Later, at 15, a psychic element came in and constantly increased. At first, girl acquaintances; later, indistinct images of far-remote females. For some time before marriage the practise was resorted to merely for physical relief. No day dreams.

7. Constant worry about injury to mind, health and procreative power. Vaudeville excited and medical literature, though calculated to frighten and doing so, still excited him powerfully, sexually.

8. No extra-marital intercourse. (Occasional masturbation probably kept him from this.) There were no instructions or warnings. Medical books were read which proved very exciting.

10. Nervous to some degree after reading medical books. Sometimes nervous from overwork. At such times intercourse with wife relieved and benefited him. Thinks masturbation was beneficial in his case.

12. Teaching in sex matters should be by candid and open personal talks or lectures, beginning somewhere between the ages of 7 and 9. No sex books should be put into the hands of children or young people.

SEX HISTORY. CASE XIV

1. Female, 26; hair and eyes brown.

2. Yes.

3. Yes.

4. (a) First conscious sex feelings at 13 at time of first menstruation. (b) Spontaneous. (c) None before, almost daily after.

5. Yes. Shortly before first menstruation was told about masturbation by a girl who did it. (This girl is a nice woman, is well-married and has a family.) Began to masturbate at time of first menstruation, daily and sometimes oftener. It was especially frequent about the time of menstrual period. Later there were times between menstrual periods when it was forgotten for a few days, but it was practically daily from 13 till marriage at 22. Shame and secretiveness were instinctive. Began at 18 to try to give up the practise. Never successful, but did pass a few menstrual periods without resorting to it. No effect on health or happiness.

6. At first, local and general sensations. No man was thought of. Later, after meeting future husband and engaged, tried to refrain, but had to masturbate more frequently than usual and had mental pictures of him then. No day dreams.

7. Always worried and felt ashamed and afraid that mind and body would be ruined. Feared she would not be fit to marry and have children. Did not read suggestive literature, saw no vaudeville.

8. When able to refrain from masturbation had dreams with orgasm about once in two weeks and has had the same occasionally since marriage, and had one two days after child-birth, three in the first four weeks

after child-birth. Voluptuous dreams were more frequent about the time of menstruation. Always has orgasm in intercourse with husband, usually more than one, and occasionally as many as five orgasms in half an hour, each being more delightful than the last. After a voluptuous dream, after masturbating or after a single or repeated orgasms in intercourse, she has always felt in perfect physical condition. At times has desire for husband, which soon goes away. Never has had desire for any one else. The impulse to masturbation was irresistible many times, and she thinks that no fear of consequences would have kept her from it.

9. Her parents were an ideal couple, but she had no teaching whatever in matters of sex.

12. Does not know what is the best teaching, but thinks it is certainly not right to frighten young people.

SEX HISTORY. CASE XIX

1. Female; hair, brown; eyes, gray; age, 52.

2. Yes.

3. Two attacks of neurasthenia at intervals of 10 years. Perfect health for last four years.

4. At 10 years of age heard talk in the family about an unmarried girl who had become pregnant. At this time she, with two other girls about the same age, found a doctor's book and read all about the sex function. Became much excited and wanted intercourse. She knew nothing about masturbation or she certainly would have tried it. After some weeks the girl had the baby, the book disappeared and the excitement subsided.

(a) At 20, for future husband. (b) Spontaneous. (c) Recalls no sex feelings except those at 10 years of age until 20.

5. Did not masturbate before marriage. Began to menstruate at 13. Had no sex feelings at these times that she was aware of until marriage. Was much poisoned by menstrual blood at first menstruation; the parts swelled enormously, but her mother would not call a doctor.

6. No day dreams.

7. Saw no suggestive literature and was not excited by vaudeville. After marriage was always greatly excited by cats or other domestic animals copulating, and her husband, knowing her condition, would always have intercourse with her immediately when she had seen anything of the kind.

8. No sex teaching whatever.

9. Met her husband, who was a widower, at 20 and had strong sex feelings for him at the first meeting and he had the same for her. Married at 22 and lived with her husband till his death, 14 years later. He was very considerate and saw to it that she had complete satisfaction in intercourse. Almost invariably had orgasm. When away from him any length of time she had strong sexual desire for him.

12. Parents should teach their children tactfully about sex matters.

Note.—Before her two nervous attacks, which were both since her husband's death, sexual desire was very strong, so strong that she was obliged to masturbate by titillating the clitoris. She was usually completely satisfied, nervous tension was relieved and she slept soundly afterward. On rare occasions she could not get an orgasm. Practised masturbation very little except at these times preceding her nervous attacks. During her husband's last sickness, which was long, and for a year or two after his death, she had no desire at all. Pre-

vious to her last nervous attack a young man had been paying attention to her daughter, and since that time she has had very strong sexual feelings, especially about her menstrual period which, she thinks, might be due to watching the young people and to reminiscences. Her breasts were always very sensitive and her husband's method of manipulating first these and then the clitoris before intercourse was "very delightful." Has been fearfully ashamed and terribly worried about her habit of masturbation, but she could not help it and it gave her great relief. Her mind was greatly relieved after a sensible discussion of the matter.

SEX HISTORY. CASE XXIV

1. Female, 42; hair, black; eyes, gray.
2. Father had rheumatism. Died at 58 of cancer of kidney. Mother nervous, had gout and bronchitis; living at age of 62.
3. Neurasthenic for ten years. Husband drank, moody, ugly and not a provider. She finally left him.
4. First sex feelings at 9. At 10 had same in sleep. (a) First menstruation at 13. Sex feelings for ideal man at this time. These feelings culminated in orgasm, both in sleep and when awake. (b) Spontaneous. (c) Slight before puberty, frequently after.
5. Yes. Began at 15. Had thread worms when young, but no sex feelings or masturbation as result. After 17 went months at a time without masturbating. At 21 became engaged and feelings greatly stimulated. Had violent orgasms when embraced and kissed. Began to masturbate again at this time. Engagement broken after 3 years. Continued to masturbate 4 years longer occasionally. After a year or two became engaged to

another man and there was return of same feelings and orgasms. Shame and secretiveness were instinctive. Usually masturbated 3 or 4 times a day for two days, then desisted for a week or more. Tried hard for years to give it up, as her mother had frightened her about putting hands on genitals; told her she would be blind, crazy, etc.

6. At first and between the two engagements the feeling was entirely physical, but when engaged it was psychic, she feeling the presence of her fiancé. Often had day dreams with sexual culmination.

7. Much worried by mother's talks of insanity, blindness, etc. Feared that people would know, from her looks, what she did; also thought that when she came to have intercourse she would not have the right sensation. Was always depressed after masturbation and fears that it harmed her.

8. Some sexual sensations in dreams when a child and occasionally has had voluptuous dreams with orgasm. At several different times has had a spontaneous, violent orgasm when awake and alone.

9. Mother's warning and instinct made her try to control.

10. Neurasthenia, from which she recovered.

12. Children should be taught and warned at puberty or earlier.

SEX HISTORY. CASE XXV

1. Female, 26, hair brown; eyes gray.

2. Yes.

3. Yes.

4. First menstruation at 15. At 16 menses stopped entirely for 6 months. (a) Had occasional sexual sensations during period of cessation of menses. (b) Spon-

taneous. (c) None before puberty.

5. Yes, a little. During the six months when she did not menstruate masturbated about once a month at about usual time of menstruation, and perhaps 2 or 3 times afterward at 18. Shame and secretiveness instinctive. Not affected in the least by practise.

6. A physical act entirely. Local feelings, no mental pictures, no day dreams.

7. No vaudeville seen, no suggestive nor medical literature read.

8. No voluptuous dreams.

9. No teaching. Heard nothing about sex from companions except some stories by little children before 9 years of age.

10-11. No.

12. At age of puberty facts of sex ought to be taught. Intercourse before marriage is worst thing, masturbation preferable.

Note.—From early girlhood thought that to have a husband and babies was the ideal life, but did not intend to marry till 30, but met future husband at 19. Love at first sight on his part and nearly so on hers. Married in about 2 years. As a girl she thought she knew instinctively a man who had had sexual intercourse. She got from her boy companions the idea that a girl should never let a boy touch her, but she allowed her future husband to do so when he began to come to see her, entirely unconscious of what she was doing. Not conscious of any sexual factor till after engagement. A very happy marriage. They have intercourse and she attains the orgasm 3 or 4 times a week. She thinks it right to neglect work or anything in order to keep in good physical condition so that she and her husband can have complete intercourse several times a

week. They occasionally have intercourse when neither attains orgasm. They have 2 children, and a condom is used at times for prevention of conception, though more children wanted later. Regular intercourse during pregnancy and cannot conceive of a woman not wanting her husband, sexually, when pregnant.

SEX HISTORY. CASE XXXII

1. Female, 24; hair and eyes, brown.
2. Yes.
3. Yes, except short attack of neurasthenia.
4. (a) At 16 repeatedly had sex feelings for boy of about same age. (b) Instinctive. (c) None before puberty. Occasionally after.
5. Yes. By placing bed clothing or pillow between thighs and pressing till orgasm took place. Was not taught nor told about this, but it was entirely instinctive. Little shame and not especially secretive. Never considered this a habit as it was usually practised but 3 or 4 times a month, usually before menstruation, and was forgotten about in interim. This practise is still occasionally resorted to. During a nervous attack, menstruation and this practise ceased for several months. On recovery and return of menstruation, sexual desire also returned, with the above method of relief. The practise has had only a beneficial, sedative effect.
6. Largely physical. Occasionally aroused, sexually, by seeing and talking with young men. Has had day dreams, with sex element in them at times.
7. No worries. Has seen no vaudeville nor literature pertaining to sex.
8. When at school, between 16 and 17, her room-

mate assumed the active rôle and practised lesbianism with her on two occasions. This produced voluptuous sensations but no orgasm.

9. Parents gave no sex instruction. Was told by an older girl of menstruation at 14. First menstruation at 15.

10. An attack of neurasthenia, which lasted 6 months, at age of 23. Complete recovery.

11-12. Girls and boys should be taught the facts of sex before puberty and not be frightened concerning masturbation.

SEX HISTORY. CASE LXX

1. Male, 59; light hair, blue eyes.

2. Parents healthy. Had seven children, all living.

3. Yes.

4. First sex feeling at 6, caused by seeing a girl who was accidentally exposed. Sensations undefined at this time. (a) Later definite feeling for a servant girl whom he saw partly nude. (b) Spontaneous. (c) Infrequent before puberty, very frequent after.

5. Yes, after 16. Attention called to sex matters by schoolboy talk and by seeing animals copulating. A highly esteemed young man, older than he, told him that masturbation was not injurious. Still he was instinctively ashamed, very secretive and was haunted terribly by fears. There were long intervals of freedom from the habit. Occasionally it was entirely psychic.

7. Absolutely ignorant at puberty and longed for some one to go to about sex matters. Plenty of instruction as to danger of all sin, but no physiological instruction whatever. Injured mentally and physically by excessive shame, worry and anxiety inspired by

quack literature. He says, "Everything was in scare heads, though mature experience and an unusually large observation show that matters were not so very bad. A little timely and wise instruction from a good and experienced friend whom I could absolutely trust would have saved me many an early anxiety, regret and other pain, and would have been not only a great deal of comfort and relief and a support to a half-distracted mind but a steadier and guide of my will. I also see that these things left a distinct psychic mark, though nature and providence are very kind to untaught and unprotected children. Though now as I know men, young and old, I should fear that such ignorance, coupled with such strong, blind up-push of natural instinct, amounting at times to an obsessive passion, would either drive them to seek relief in the company of the 'strange woman' or expose them to the constant danger of falling into nets which other women, not strange but sentimental and silly, often ignorantly spread in the way of growing boys and young men. The pitfalls are too numerous, the danger is too inevitable and the regrets too poignant not to make it the duty of all men of experience to do what they can to get growing boys and young men out in the open on this great and supremely fundamental subject of the sex being. To a good, wholesome, early home I owe much in early life; to wife and children I owe the rest. Sex was left entirely to self, and in this I was self-educated."

SEX HISTORY. CASE LX

1. Female, 37; hair, brown; eyes, gray.
2. Father and mother good health, two sisters neurasthenic, two brothers normal.

3. Yes.

4. (a) At 19, for young man. (b) Spontaneous. (c) None before but occasionally after 19 for opposite sex, more generalized than localized sex sensations.

5. No.

6. No day dreams.

7. Did not see vaudeville nor suggestive literature till about 20. Then there was no meaning in these things, and they simply seemed stupid.

8. When 6 or 7 years old an old man who was, no doubt, a degenerate and who had always tried to consort with little girls, exposed his genitals to her and to her sister who was two years younger, and tried to get them to sit on his sex organs. The man had no erection and the girls were instinctively disgusted, as they had no knowledge whatever of sex. This was repeated many times for 4 or 5 years, he always in the same condition, always producing the same disgust and never getting them to comply with his request. There was undoubtedly a distinct aversion to all sexual matters created by these exhibitions. At 16 a young man attempted to kiss her, put his arm around her and wanted to marry her. No sensation resulted from this, and she would have nothing to do with him. At 17 an old man at whose house she boarded tried repeatedly to kiss her and feel of her, especially when his wife was away. Once when she was lying under a tree in the woods he threw himself upon her and said, "Now I've got you where I want you." She said, "Let me alone. I want to get up," and he did nothing further. When teaching school at 18 a nephew of the woman where she boarded came into her room and wanted to lie down with her. She told him she would scream, and just then some one came up the stairs and he jumped out the second-story

window. About this time met a young man who was very nice but "spoony." He did and said nothing wrong. She did feel attracted by him and had general sexual sensations aroused by him, especially later while corresponding with him. The first sensation was so new and strange that she could not eat her dinner. At 19, when working in a hotel, a young man asked her to go to walk. In a secluded place he threw her down and jumped upon her, but she screamed and he desisted. He asked her what she went to walk for, anyway, and later asked her to name some girl who would go out with him. About the same time another man in the hotel proposed intercourse, and when she refused he said he was glad there was one decent girl and he would stick to her. At 19 or a little later a young man who lived next-door tried to hold her hand and wanted to marry her. He did nothing wrong and awakened no sensation in her. Next, a station agent tried to kiss and fondle her. She met him accidentally in the city and he said he had a room at the hotel all engaged. He was very indignant when she refused to accompany him. About this time a professional man came courting. Everything was perfectly proper, but there was no reciprocal feeling and she refused him. He married later and still lives with his wife. Since his marriage and since hers he has several times asked her to run away with him, and once asked her to go to a hotel with him. She has always avoided him and indignantly refused these offers, but he still persists in them at every chance meeting. At 20 two young men paid her attentions. Nothing wrong was proposed and she was not attracted to either of them. Next a young man where she boarded blew out the light when they were alone together and she was lying on a couch. She

hurriedly left the room. Then a young man proposed to her. She refused to marry him, but did have some sensations aroused at parting. At 21 a married man who worked in the same office kept telling her that he did not care for his wife and wanted her to go and live with him. She refused. No sensations were aroused by his lovemaking. The head man in the same office had a habit of pinching the legs of the young women whenever he passed them. This same year another young man tried to hug and kiss her, but she would not allow it and had no sensations. At 22 she became acquainted with a woman of 30 who had been previously engaged and the engagement broken off. They lived for a time in the same house and roomed together occasionally. When sleeping together this woman began to hug and kiss her and assumed the rôle of a man, making the movements of intercourse until, in a few moments, the orgasm occurred. The first time this produced no effect on the younger woman, though she thought it natural enough and what women usually did when they slept together. This act was repeated on several occasions, there being mutual excitement after the first time and mutual orgasm on two occasions. About this time the significance of this was made plain to her by an older woman, who told her something about lesbianism, after reading a newspaper account of the shooting of a young woman by her female lover. This caused her to shun sleeping with this woman. These relations have never taken place since, have never been spoken of, though the women are still friendly. The aggressive woman is now 47, generally well, but complains of vesical trouble, is neurasthenic and frequently becomes infatuated with some young girl.

Next a young man took her to the theater, and when

they got home attempted to kiss her and then threw his arms around her and rubbed himself against her. She resisted and told him not to come again if that was what he wanted and left him. Later, his roommate came and asked her for intercourse. When refused he apologized and behaved himself for a long time, but once, later, when alone in a room with her, threw her on a couch and attempted intercourse. She resisted. He accomplished nothing and, after a few minutes, he said, "You need not be afraid for I can't do anything now anyway." She had no sensation except fright from this experience. Next two nice young men paid her some attentions. At 22 a young man paid her attentions and was very nice for a long time, and she began to have sexual sensations when he was with her; then they became engaged and one year later he, while kissing her, had an orgasm. He was much chagrined and said, "I never had anything like this happen before." Later, when sexually excited, he proposed that since they were engaged they have intercourse. She refused and sent him away and the engagement was broken. At 23 a theological student courted her, ethically, but while apparently in love with her he said nothing definite. Subsequently she learned that he was engaged at the same time to another girl. She says that she would have yielded to him at any time if he had asked her for intercourse. Finally he became familiar and began to handle her. Both were sexually excited, but he asked for nothing and she left him. She had little more to do with him, though he broke his engagement with the other girl and came back a year or two later, evidently to propose marriage, but she would not let him for the reason that she thought herself morally unfit because of the feeling she had had for him and for a young man who went

with her during the time he was away. This man, who began to pay her attentions about this time, was an idealist, wrote stories and poetry. She was attracted to him after a time as he was very persistent and sent for her when he was sick. He finally proposed and considered himself engaged to her, though she had made no definite agreement and did not so consider it. He maintained that if they loved each other everything was all right and proposed intercourse, and she, having had so many admirers and nothing permanent, told herself that perhaps it was no worse than kissing and she wanted to know what it was like. She consented and he made preparations, but before introduction of his organ, had an emission and she, thoroughly disgusted with him, then sent him away. He seemed sorry and went away, but came to see her once some time afterward and wrote her after her marriage.

Then an actor came to see her, proposed that they go downtown together; when she refused, got on his knees and begged her to go with him and get married, promising that if she would he would not touch her.

Next an artist proposed marriage, and it was evident to her that his desire was purely sexual. Several other men suggested intercourse, which was denied in each case and no one of them caused in her any sexual excitement.

Finally the man to whom she had been engaged and whom she had sent away for improper proposals returned and wanted to marry her. She, thinking that she was not good enough to marry the man she had been so much attracted to, but that she was certainly as good as this one from what he had already said and done, consented. They were engaged this time 6 or 8 months. She was considerably excited, sexually, dur-

ing the engagement.

After marriage, though somewhat excited each time and though intercourse was seven or eight times a night usually for the first month, she had no orgasm for about a month and very seldom for three or four years. After the first month there was intercourse every night when they were together. Later they were more moderate, there being one interval of six weeks. Later she conceived, intercourse then about three or four times a week, less after the baby was born. At present he is satisfied with intercourse three or four times in the first two days after being absent for a time and will then wait for her suggestion, which will be in from three days to a week ordinarily. She has two to three orgasms now at each connection and he withdraws to avoid children. This is by mutual agreement. Both have voluptuous dreams, with orgasm, when away from each other, usually about once a month. He, at times, has them more frequently.

9. No instructions whatever as to menstruation or other sex matters.

12. Usually no instruction should be given until a child is about 12, depending somewhat on the child. A girl should be told about menstruation. Most children outgrow masturbation. Young people should be told sex matters as necessary and certainly before going away from home.

SEX HISTORY. CASE LXI

1. Male, 50, dark.
2. Mother had rheumatism. Family well otherwise.
3. Yes.
4. At 7 or 8 was very much excited when stories were

read to him and had, at the same time, erections and sexual sensations. (a) At 12 for girls. (b) Partly suggested. (c) Infrequently before puberty, frequent after.

5. Yes, somewhat. At 12, acting on suggestions of older boys, partly on her solicitation and partly of his own volition, attempted intercourse with girl of 10. Another boy about same age attempted same thing. No results except erections in either case. Had lascivious thoughts and erections more or less between 12 and 14 when, after a sickness and after becoming interested in other things, sex matters went into the background and remained there for about a year. At about 15, while stepping over a timber, this pressed upon his genital organs and he had an erection and pleasurable sensations. He remembered this as like the sensations he had formerly had. From this time there was more or less auto-excitation but no emission. Somewhat later had an erotic dream, with emission. Was very much surprised and consulted family physician, who told him that this was all right. Emissions were once in 2 or 3 weeks. At one time wore cord drawn tight around waist for sexual stimulation. Went with another boy to a dive, but did nothing but look on and was so interested in the sights that he was not much stimulated sexually. At 15 or 16 began to try to give up sexually exciting himself, but was never entirely successful until after 30. Sexual excitation was infrequent and for a long time it was impossible to reach an orgasm, and it was always very difficult to do so. Between 20 and 30 there were periods of sexual excitation of several hours each, once or twice a month, when he attempted to reach an orgasm, but was very seldom successful, but when having erotic dreams and about

to have an emission he assisted this and the orgasm was easily reached at such times. Shame and secretiveness were both instinctive and suggested. Was always trying to give up this tendency to auto-excitation. No effects from it whatever.

6. The physical sex life seemed separated and remote from the ideal sex life. Was in love with a girl at 10 and very much attached to girls always after that, but did not have sex feelings for them. At 15 dreamed of being married, but had no sex feelings.

7. Prepuce was adherent till 14, when it began to loosen and a doctor was consulted and he finished breaking up the adhesions. At 17 penis and foreskin greatly inflamed. Was greatly worried and feared disease and was made uncomfortable by quack literature. Went to family physician for treatment. Literature and vaudeville had little effect, but pictures of nude women were always exceedingly stimulating. At about 30 got a lot of such photographs, and a night of sexual excitement followed, but could reach no orgasm and there was no erotic dream. In early years this sexual excitement was purely physical, later both psychic and physical.

8. No irregular intercourse, and from 30 till marriage emissions were irregular, came unexpectedly and about one in four was assisted.

9. Practically no teaching, but realizes that an effort was made to keep his time occupied and his mind busy.

10-11. Nothing.

12. In early years boys should be taught the ordinary care and hygiene of sex organs, and girls should be told about menstruation. In high school or college all should be warned in regard to dangers and diseases.

Note.—In early married life thought biological idea correct and there should be intercourse for procreation only, but changed his mind later and recognized the social value of intercourse. Later, with his wife, has practised mutual fondling without emissions, having gotten the opinion that rational control of the orgasm was desirable.

SEX HISTORY. CASE LXII

1. Female; hair, black; eyes, brown.

2. Father died of Bright's disease and apoplexy at 63. Mother living at age of 72, with heart trouble and perhaps tuberculosis. Mother's father and an infant brother were buried together, both dying of tuberculosis. Two sisters and a brother also died young of tuberculosis. This disease had not previously been in the family, but an injury to the chest of the father, who was a carpenter, was said to have caused the disease.

3. Hypermytropic astigmatism. Profound neurasthenia at 22, with constant headaches, insomnia and depression as main symptoms. Headaches began several years before nervous breakdown.

4. From earliest memory father practised tickling clitoris with tongue and with fingers whenever he could get opportunity. Great aversion to this, but some sensation aroused by it. (a) Feelings towards boys about age of ten when masturbating, but not when with boys. (b) Suggested by being much with older girls. (c) Occasionally before, every few days after.

5. Yes. Taught by father, as above. Afterward found that sliding down bannisters gave like sensation. At about 10 taken down and exposed by girls and made very angry. Little later was told many "smutty" stories by an older girl who was blind but over-developed,

physically. Shame instinctive. Always secretive. Supposed till 10 or 12 that all fathers did same things as hers did and always wondered when other girls showed affection for their fathers, because she could not. Then mother discovered that father was fooling with young lady music teacher and always had been with daughters. She told him she would leave him if it was not stopped. Never much frightened about habit and very little effort made to abandon it. No ill effects from it.

6. At first purely physical, i. e., perhaps from 4 to 10 years of age. Afterwards, as result of a feeling that the act was not right, worked out a system of mental pictures which were brought into play every time the act took place. Imagined two persons of opposite sexes having intercourse, the man first being very much excited and gradually leading the woman into the same state. Acts thus made entirely impersonal. Never disposed to masturbate without constructing some such romantic situation, but then act done with highest degree of erotic feeling. These day dreams came usually when tired, nervous and sleepless. Always relief and peaceful sleep afterward. Pictures constructed to avoid conscientious scruples. Still felt ashamed, but often only way to get to sleep.

7. Slight worry when told by a girl that masturbation caused leucorrhea. No suggestive literature or vaudeville seen.

8. More or less auto-erotism till marriage at 23. The act began by titillation of nipples, then clitoris, and lasted perhaps a half hour. Occasional voluptuous dreams with orgasm both before and after marriage. Never intercourse except with husband. Except on very rare occasions has always had to construct pictures of two others having intercourse in order to have

pleasure with husband.

9-10. Neurasthenia, as described above, caused by overwork at school, eye-strain and probably worry over results of practises of father.

11-12. Morally certain that her mother ought to have told her much more than she did about matters of sex. Never was warned about masturbation. Girls who went astray were held up as terrible examples. If children attend the public schools, sex matters need to be talked over pretty early. Children's questions should never be answered untruthfully. It is never necessary to tell them that the doctor brought the new baby. "The Lord sent him," will do for an explanation for several years. Children should be taught that mother can be trusted with their secrets and that mother or father will answer all their questions in this field if they will not talk the subject over with other children.

At puberty and perhaps before both boys and girls should have well talked over the sacredness of parenthood under proper conditions, and the awfulness of it under wrong ones. Their habits and lines of thought should be discovered and advice given with regard to the undesirability of masturbation. They should be urged to have no sexual relations with the opposite sex while single. There is no danger of painting too darkly the results of promiscuous intercourse or of making too bright the picture of the satisfaction a man or woman feels at marriage who has never had immoral relations with the opposite sex.

SEX HISTORY. CASE LXIII

1. Male, 43; hair, brown; eyes, gray.
2. Father had rheumatism 25 years. Died at 70.

Mother always nervous. Died at 68.

3. I was never well till 9 years old; had typhoid and scarlet fever, and dysentery three times. No one expected me to live to grow up. Have scarcely had a sick day since 9 years old.

4. When 8 years old came unexpectedly upon a man of 25 who was lying in bed rubbing his extremely large, erect penis in apparent transports of delight. He told me that this was very pleasant and swore me to secrecy on finding himself discovered. Previous to this I had no knowledge nor thought of sex, but at this sight had instantly a most intense sexual feeling. (a) At 11 or 12 for ideal person of opposite sex. (b) Suggested. First feelings for opposite sex were spontaneous. (c) Before puberty increased from once a month to two or three times a week. After puberty daily and many times hourly.

5. Yes. Learned as above. Shame and secretive-ness partially suggested, but think there was an instinctive element also. Began at 13 to try to give up the practise. When first semen came was greatly frightened, having never heard of such a thing and feared that masturbating had weakened me. The foreskin had an early tendency to retract and leave the glans uncovered. I thought this the result of masturbating and thought that other boys would see this and know from it that I masturbated.

Later an added impulse to stop came as the result of a mental picture, much with me, of an ideal woman who would, some day, be my wife; but I thought I could never look a woman in the face to ask her, since I had masturbated, certainly not unless I stopped it at once. I think that the practise improved me physically and that the moral struggle did me much good, and

there has been no effect on wife or children. There was indescribable torture in early years from fear of ruining body and soul and later the same torture from the thought that my ideal of love and marriage could never be realized, since I was incapable of leaving off this habit for any length of time. From 9 to 11 the practise was resorted to about once a month, then 2 or 3 times a week till 13, then afraid and tried to stop, and stopped for a week or two at a time, then had to masturbate 3 to 6 times a day for 3 or 4 days and could then start in again to give it up. Later and when in college would, by greatest effort, at times abstain for a month. Once did so for three months. After these long periods I masturbated excessively for a week or so, perhaps 5 or 6 times in first hour, then 5 or 6 times a day for a week, and then resolved never to do it again. This seemed to be the only way to make any beginning at all.

6. The earliest acts were purely physical. After 12 or 13 I imagined myself married to and having intercourse with the ideal woman. This was usually the culmination of a long day dream, the protraction of which helped me postpone the event for days and sometimes weeks. When I was 14 the girl who afterwards became my wife attended the same school one term. I never spoke to her at this time but was positive that she was the ideal woman dreamed of. I met her 8 years later and, though heartily ashamed of myself, determined to marry her if she would have me. I even had a plan, which was not carried out, to tell her all my unworthiness before marriage. I never masturbated but once after meeting her. We were soon engaged and were married in about one year.

7. At first there was fear of injuring health. Later,

after reading medical literature, ceased to worry about self-injury, but feared that my offense was so great that I could never marry my ideal. Never saw vaudeville, but was much excited by suggestive literature.

8. I have never had intercourse with any woman but my wife and never been sexually excited by any other woman. Before meeting my wife, when striving to be continent and in great discomfort from frequent erections, constant pain in testes and abdomen and general irritability, I had opportunities for intercourse which I never for a moment considered and I had no desire at such times. Since marriage, when under self-imposed abstinence and suffering much, as above, I have several times seen women, perfectly virtuous ones, in states of profound sexual excitement and have been in no way excited. I had but two or three involuntary emissions before 22, but had two in one night about six months after I abandoned masturbation and none since marriage, though twice away from my wife for three months.

9. No instructions in sex matters ever given by parents or teachers.

10-11. No nervous trouble.

12. I believe in choosing carefully early associates for children and that, at age of puberty, tactful instruction in sex matters should be given by parents or teachers. Children should be taught that love and marriage are highest ideals and that nothing is so wrong as intercourse before marriage. If sexual feelings cannot be controlled, occasional masturbation, done through necessity, does less harm (if it does any) than intercourse.

Note.—Married at 23 to a girl of 23 who thought frequent intercourse immoral and wrong. At time of

marriage she was neurasthenic in the extreme, had little pleasure at first and no orgasm till after 3 months, when I performed the sexual act 7 times in one night, with the mutual understanding that I should try to produce this in her. Was successful and the orgasm occurred a few times a year after this, till now it occurs from 2 to 6 times a week. For years I denied myself so that I suffered exceedingly for intercourse, waiting for my wife to show some desire. I never felt that intercourse was proper unless mutually agreeable and both had equal satisfaction. My wife soon felt intercourse to be right and proper and always tried to adapt herself to my condition. In spite of my belief I was usually obliged, after effecting an orgasm in her when it was not necessary to do so to effect it, to perform the sexual act from 3 to 6 times in a night in order to be able to wait for the next appearance of desire on her part. This repetition was always agreeable to her, although for years she never had more than one orgasm in a night. In recent years she has occasionally had two in a night. A record for a year at the age of 40 showed one sexual act for every 16-10 days, while my wife averaged to have an orgasm once in 3 days. In the month preceding the conclusion of 20 years of married life we had intercourse but 4 times, on account of absences and on account of my wife's not feeling as well as usual. She had perfect satisfaction but once during this month. The following month, although we were both working unusually hard, a careful record shows that in 31 days we had intercourse 30 times, i. e., I had the orgasm 30 times, though several times there would be two or three at one connection, while she had an orgasm, with complete satisfaction, 20 times, there being two in one night on four different nights. At the

close of this month, and after, we were agreed that our dispositions were never so good since our marriage; and, though neither of us have ever had a sickness, we could not help recognizing that we had never either of us felt as well for any corresponding period of time. Neither of us have felt at any time any exhaustion or evil effects from intercourse, and in my case, if there has been excess, real or apparent, I have always felt at such times an ambition, which I have always gratified, for harder work, both mental and physical, than usual. We have had seven children, six are living and well. The sixth lived but twelve hours. From a profoundly neurasthenic girl at the time of our marriage my wife has become a robust and perfectly healthy woman, even doing all her own housework for 14 years and now her life is one of unusual activity.

Ours was a love-match in the beginning, misunderstandings decreased and happiness increased with the more perfect affiliation, sexually, and now I should doubt if there were married people more happy or in better health than we.

SEX HISTORY. CASE LXIV

1. Male, 35; hair, light; eyes, blue.
2. Yes.
3. Yes.
4. Age 9 to 10, erections and sensations. (a) At 16 for girl of same age. (b) Spontaneous. (c) Occasionally before and once in ten days after puberty.
5. Yes. At 14 or 15, but tried many times and in state of greatest excitement before being able to produce an orgasm. Taught by hearing men tell about the practise, also paid \$1.00 to see a man masturbate.

Shame and secretiveness suggested, but thinks partially instinctive. From conversations with others got the impression that this was a nasty practise and began to try to give it up. Was successful at 20. Always felt better physically after masturbating but had terrible remorse each time.

6. Physical at first and always largely so. No pictures of girls, as Scriptures said not to "look on a woman to lust after her." Some day dreams with sex content, but many with no such connection.

7. No worries about injury to procreative power, but greatly worried as to moral degradation. Saw no erotic literature nor vaudeville.

8. Had, from 16 to 17, emissions on an average of one a week till marriage at 29. Always great relief after emission.

9. No teaching but the "smutty" talk of the hired man. Was able to gain control from the feeling that this was a dirty practise and as the result of widening interests.

10. No.

11. No.

12. Each individual child is a separate problem, but all should be taken into parents' confidence from early infancy and gradually told everything about sex, finishing at puberty or before. There should be no scare about masturbation.

Note.—Confident that masturbation prevented his going to prostitutes. Since marriage has had intercourse about once a week.

SEX HISTORY. CASE LXXII

1. Male, 31; black hair, blue eyes.
2. Father, chronic kidney trouble. Nervous break-

down in elder brother, due to over-study. Nothing further.

3. Yes, but never robust. Subject, since about 19, to constipation. Formerly very weak back. Once seized, while in act of sitting down, with violent cramp in lumbar muscles which, however, left no permanent result.

4. As far as I can recall, very ignorant of sex matters during school years, often not understanding coarse talk of school fellows and often innocently asking embarrassing questions. Never received instruction in sex matters, but got hints from schoolboys in such a way as to arouse pruriency. Before puberty, can scarcely recall anything further than usual schoolboy attitude of coarse curiosity and secrecy, exaggerated by peculiarly bad school environment. After puberty feelings very frequent and easily aroused by persons, pictures, suggestion, etc.

5. Not until puberty. Self-taught. Discovered sexual power after retiring at night by erotic motions due to school suggestions and associations. Did not know what it was. Very much alarmed. Pleasurable sensation gradually overcame alarm and gradually meaning began to dawn. Always very secretive and exceedingly ashamed. Never so much as a hint to any one until, at 19, in interview with physician about constipation, and then only on his asking and with great feeling of shame. Felt as if I was the only one guilty of such practises outside of lowest classes.

From time of above-mentioned visit to doctor made steady efforts to overcome, but health was not vigorous and, I suppose, inhibitive power very weak, constipation was constant and so progress was slow.

Single; am now convinced of evil effects on will and

on imagination as well as on physical robustness. No physiological defect and should anticipate no such impediment.

6. Precisely, in first place, those of the traditional "temptation" kind. As feelings came on, during disrobing, etc., sought to justify indulgence by various excuses; conjured up erotic fancies, sometimes of individual, personal nature, distinctly relating to sexual association; after indulgence, overwhelmed with sense of weakness, shame, unworthiness, etc.; later more purely physical. Day dreams of sexual relations, but sentimental, not lascivious; but, if so, checked such tendency. Notwithstanding this indulgence have always had a high ideal of the opposite sex, tending to gallantry; have found it necessary to combat effeminate tendencies and desire of display before females.

7. Worries, first increasingly keen, about health, instinctive; as to procreation, etc., not at first but later. Suggestive literature had decidedly erotic effect. Felt I should not read it; saw very little vaudeville, but am convinced that the effect would be similar. Began more and more to read quack advertisements and inclined to grow morbid. Always thought that actual discharge was the only really injurious factor.

8. No intercourse. Involuntary emissions at no time exceeded two per week; seldom exceeded one. There were voluptuous dreams usually.

11-12. I think that sex knowledge should certainly be imparted individually by competent, sympathetic, pure-minded friend, as parent, teacher or older companion. Analogies might be drawn from plants, and then from animal life in ascending order, and the sacredness of function should be very early impressed by constant, careful reiteration of nature lessons, gradually

applying lessons to the child's own self. Children indisposed to take part in active school exercise and in plant and animal studies and showing disposition to be alone should be looked after and inquired into without delay. Teachers should endeavor to find out if parents are giving proper instruction and what their attitude on such matters is. There seems to be need of a more thorough inquiry into the causes that promote such impurity in early school life as seen in talk, pornography, etc.; that is, if it is not more than a phase of immaturity. I am confident that prudish secrecy in the home has much to do with it. The teacher might observe, without comment, and make private report to parents of anything of a sexual nature in word or conduct.

SEX HISTORY. CASE LXXIII

1. Male, 47; hair, tow in infancy, now brown, wavy, turning gray. No peculiarities.

2. Father, an exceptionally strong man, died of pneumonia at 91. Mother was strong but delicate; died at 63. One brother died at 4 weeks. One brother died of pulmonary consumption at 22. Of the 6 surviving children all were strong and healthy. No rheumatism in family. Mother would probably be classed as "nervous." In her last illness her mind was somewhat affected.

3. Have had exceptionally good health.

4. As I remember sex-consciousness began about the time I went to school, at 5 or 6. The suggestions were all about the farm animals, etc., but especially from the older boys in the neighborhood, who were all "nasty." I have no data as to whether the sex-consciousness was suggested or spontaneous. From such

memories as I have I should say it was suggested. As to frequency, before puberty, sex impulses were always in the foreground when I was not hard at work. After puberty I naturally had more and harder work, and they were not so continuously troublesome, but still I practically always had an erection when I awoke in the morning and generally when I went to sleep at night. It is the same at present.

5. Was early taught that it was a mortal sin to handle the organ and in general I refrained from doing so to the best of a child's ability, though a negro and boy companions masturbated commonly before me. It was a common practice among the boys to "compare" organs, "nuts," "hair," etc. Never was secretive with males about the matter. Have never had any thought that I had injured myself or powers of procreation. The psychic element was always dominant in dreams and day dreams. The act must always be mutual and anything like exerting superior force to accomplish it was always abhorrent in others and it has never entered my thought as anything I could do myself. Have never been frightened by quack literature on this score, though reading such things may have reenforced parental warnings.

8. Have never had intercourse with any one except my wife. My general impression is that before marriage emissions occurred in groups of 1 to 3, about once a month. They were never excessive and never caused me any worry.

9. Already answered.

10. No nervous troubles of any sort.

11. Have no definite knowledge of cases.

12. Should teach that sex is the most sacred function, control of it the supreme test of character and

should emphasize indirect methods of control, healthy exercise, regular employment, wholesome interest, all pointing to the highest perfection of the self and the early establishment of a home.

Note.—Married at 29. In the matter of marital intercourse I have always held that the invitation should come from the wife. This principle has been suggested and impressed upon me by observations on animals. I still hold to this principle but have suffered torments because my wife has shown no desire whatever. I have thought myself justified to force matters gently in order to try to have children, and have now two, but think now that such a course was not best.

Children were fine at infancy, but as they develop they show lack of anything but the most ordinary endowment and are one-half vitalized. I do not think that sexless people should ever procreate. Had no desire during pregnancy and no intercourse in case of either of our children. Never had pain in testicles or other local symptoms of retention either before or after marriage.

SEX HISTORY. CASE LXXIV

1. Male, 27; hair, brown; eyes, gray.
2. Father of sound health except yearly hay fever and occasionally inflammatory rheumatism. Mother of very good health till after I was born—afterwards weak and nervous in a mild way but well controlled. Maternal grandmother died of consumption, but my mother's lungs were unusually sound. No insanity on either side.
3. Yes, except occasional insomnia when in a hard strain of responsible work.
4. (a) I was small for my age and at 9 years of age was taken by my parents to a family reunion in

another State. I was the only child (except babies) in the party and I was petted a good deal by several adults, particularly by a man of about 30, the suitor of my cousin, and by a young lady of about 17. As I look back I believe my sex feelings were aroused toward these two. I was allowed to sit up the whole evening and the man entertained me with games and stories and carried me on his shoulders. Then, in a room by ourselves, I sat on his lap while he held his arm about me and talked. I conceived a very great liking for him, dreamed of him and talked about him for some months. It was an affection and not a mere hero-worship. I believe it to have been a sex arousal. On the same week's visit the young lady took me around the city and to her home, fed and caressed me. I thought she was the sweetest lady I ever knew, and was deeply grieved at her death, two years later, though I had not seen her meanwhile. (b) Spontaneous, as indicated above. (c) Above is all I recall before puberty.

5. Not before 12 or 13 years of age. As a child I was with my mother most of the time and not out much with boys, except one or two who were close neighbors, and we generally played in our own yards. My mother's teaching made me very obedient, and I was wonderfully protected from bad influences. I heard other sex matters talked of, but not often masturbation. My mother did not want me to go to the water-closets at school recesses, and I obeyed, of course. I was hunted up and told some things, but I paid little attention. At 12 or 13 I felt pleasurable sensations while trying to clean lint, from fleece-lined underclothing, from the penis. This led to masturbation. I was frightened at the consummation of the act, and told no one. It was my disposition to be secretive

about nearly everything, and my mother did not talk definitely with me about such things. I learned something further of sex life from a "Doctor Book," and for several years, or until 17 or 18, reasoned to myself that masturbation would not hurt me if not done to excess, since I had read of boys of 15 or so marrying in other countries, and elsewhere had got the notion that sexual intercourse in marriage was not excessive if indulged not oftener than once in from one to two weeks.

So I eased my conscience, in a way, for I had no one to teach me wisely along these lines. At times during this period I controlled the habit for several months consecutively. After I was 18 I was thrown, in my work, with many men who went to brothels several times a week. Before this I had been thrown only with the most moral people. It was no temptation to me when asked to go to some of these houses. These men, some with venereal diseases, were a warning to me. This, and the death of my mother, and my going to a good religious and small college showed me the unworthiness of even a moderate habit, and I overcame it, as I had felt all the time I could do. I am single and have, at times, worried as to whether my health or prospects of healthy children, if I ever marry, are affected. I wonder, too, what my health and mental ability would have been but for this.

6. I have at times imagined myself married and having intercourse, sometimes imagined seeing intercourse of persons or of animals. As often, I think, it was purely physical. I have had many day dreams without sexual concomitants.

7. I was not allowed suggestive literature or vaudeville. I never cared to see women in tights and never

collected actresses' pictures—this the result of close companionship with my mother. I was never much frightened by quack literature because of a strong home prejudice against all patent medicines and all out-of-town doctors. I had heard my father say all quacks exaggerated conditions and published untrue testimonials in order to get practise. So I was not greatly scared and never answered such an advertisement or consulted a physician about such things.

8. Emissions once in three or four weeks, I judge, though no record kept. Dr. Stall's book, "What a Young Man Ought to Know," taught me not to fear or be alarmed at emissions.

9. Already answered in other connection.

10. Have been nervous and sleepless when in hard work, but I considered the work the cause.

11. Two young men, 18 and 20, had sex worries from masturbation and emissions till they read, "What a Young Man Ought to Know," after which they said they felt better, stronger and clearer-headed because they stopped worrying. Two other young men, 21 and 23, were worried and nervous as result of emissions, till their regular physicians reassured them in the matter.

12. Parents can do some good by talking in a general way about sex matters, but definite knowledge should be imparted to children as soon as they begin to inquire about sex matters. Attention to food, clothing, bathing and cleanliness of parts of children by parents will relieve tendency to bad habits. The father has a better opportunity than the mother in teaching sex matters to boys. If father joins his boys in sports, hunting, swimming, etc., he will keep their full confidence.

13. Proper regimen of food, bathing and mental diversion form the best remedy I know.

SEX HISTORY. CASE XCII

1. Female, 50, brown hair, blue eyes.

2. Father had asthma, but lived to be 91. Mother had some rheumatism later in life and developed heart trouble. One of four sisters, and one brother, had asthma and at 60 died of consumption.

3. Yes, rather delicate as a child. Catarrh at 12, always had headaches.

4. (a) These were rather romantic and indefinite; once greatly admired a boy much older who recited poetry well. (b) Both. (c) I do not remember thinking anything about such matters before I was 12 or 13. I always had an intense longing for friendship and dreamed all kinds of romantic adventures.

5. 6. 7. 8.

9. I never had any special teaching on the subject, but think my mother's ethical influence was strong enough to keep impure thoughts out of my mind. Her influence was such that I should have considered it a crime to allow a boy to kiss me.

10. I was nervous and sleepless after my two children were born, and later during periods of sorrow.

11. No.

12. Parents should instruct children carefully and delicately.

13. Keep children interested in other things, and avoid teasing.

SEX HISTORY. CASE XCIII

1. Male, 26, eyes blue, hair light brown.

2. Family of good health. Father very sensitive

and became greatly depressed by general ill health and business reverses.

3. Personal health always good. Subject to colds and indigestion two or three times a year.

4. My earliest sexual memory is of furtively exhibiting my penis in school (age 7) to a cousin of my own age and sex. The front opening in my trousers was sewed up at home and I felt more strictly bound than other boys, in fact, felt it wicked to urinate outside of the toilet room. Can remember at age of 10 to 12 the guilty excitement of urinating under the bushes of a wooded lot. Something of this lasts to this day. At age of about 15 the same cousin and I bathed together once or twice only at the Y. M. C. A. and mutually masturbated, but without erotic sensation to me. First feeling toward one of the opposite sex was, I think, one of finding an insistent erection on bidding good night to "the idol" at age of about 17, and feeling humiliated to have such thoughts under such circumstances.

5. I never really masturbated until aged 23, when fully aware from the Y. M. C. A. talks of the nature of the practise. I cannot say how often I erected and handled my penis from puberty on—perhaps not once in two weeks. At about 18, I should say, I began the practise of injecting water into the bladder with the bath hose while bathing, and then ejecting it like urine. I have never before heard of this practise or confessed it. I have fought the passion always and it still has a fascination for me. At the worst, I probably did it two or three times at night in my bath and once the next day and then not again for a week. I know of no bad effects from it. Once, with a little pain about the bladder, I went secretly to the family doctor, who

asked if I was "playing with my penis," and he told me "that was better yet" when I told him there was no discharge and charged me that I "must not do that" in a very kindly way. I do not know of any cause that led to masturbation except instinct and a long foreskin. Six months ago I was circumcised as an aid to curing the habit, and the inclination is practically as strong as ever. I think the feeling of shame was instinctive. I was always secretive about my own sexual amusement. I have always fought the habit and was extremely humiliated the first time I masturbated vigorously and obtained an ejaculation of semen, so that I did not do it again for weeks, maybe months. I believe I was taught the method (rubbing) by chance conversation of boys that I felt to be below me. I have not fully conquered the habit yet, but know of no ill effect other than occasional mental depression and humiliation. At the worst, I masturbated, perhaps four times in two days consecutively when the average frequency was about twice a week.

6. I have sometimes imagined myself having intercourse in wedlock, but this was before or unaccompanied by any vigorous manipulation of the penis. The act is chiefly psychical. I have little experience corresponding to the feeling of exerting physical power or to "day dreams." The act was sometimes performed between pillows or against bedding by way of variety, but often finished with the hand, as the surer and more rapid method.

7. Have had few worries except as to my moral fitness for marriage. I knew enough of the commonness of the practise to consult reputable physicians without fear of undue humiliation. One of them told me that I "took it too seriously," and two that I am not

wrecking my life, and that marriage is the normal cure. I have always had an interest in both scientific and literary references to sex. Have been strongly aroused on reading bits of Boccaccio out of curiosity, and slightly conscious of sex on seeing a ballet. Books on anatomy and physiology only interest me as in a most fascinating subject. Quack literature only amuses or disgusts me.

8. Have never had intercourse. Emissions have been at intervals of 10 to 30 days.

9. About at puberty, I think, I was informed, together with my sister, and by my mother, of the fact of birth, and at another time my mother warned me not to play with my genitals, as it was just at these years that they were developing, "ready for any duties you may have when you are a man." I think I know what she referred to. At another time an uncle noticed me "hitching" my trousers, and called my father's attention to it, cautioning me and adding that he thought there was more influence in bringing up and training on the formation of "vicious habits" than in such irritations. All my early specific sex instruction came through the wrong channels.

10. Have always been rather nervous and as a boy was of a rather morbidly conscientious, worrying temperament. I do not feel this as a cause or result of anything sexual, but certainly as a very bad accompaniment to a strong sexual fascination and curiosity.

11. Know of no other person's sex problems.

12. I do not know what sex instruction to recommend. A few years ago I should have said, "Take the mystery from sex," and I will say, "More frankness. Tell some things at too early an age, to forestall information from the wrong source." But I don't know

anything more to say, as the problem is too personal; for I find that here, at mature years, and with a clear understanding of the nobility of continence and a keen appreciation of the beauty of sex, I am still farther from self-control than I care to confess. Before I ever masturbated I met a girl whose friendship has ever since been one of the chief influences in my life. My relation to her is one of affection and sometimes even demonstrative. In our intimacy, however, I experience little specific sexual desire, in spite of (not invariably present) strong, uncontrollable sexual stimulation. I regard the relation as normal and pure and worthy. I hope to marry her.

SEX HISTORY. CASE CC

1. Male, 41, hair and eyes black.
2. Mother somewhat nervous following pelvic trouble.
3. Nervous at times.
4. At 7 or 8 a boy next door told of cousin's sleeping with him and another boy, of his going to w. c. and "peeing" with a girl, tried with other boys to see how far he could "pee." He wished he had some one to sleep with. (a) At 9 or 10 saw breasts of a maid who was in a chemise and he had first local sex feeling at this time. (b) Spontaneous. At 11 or 12 went to see his cousin, who was 15. This cousin got money from his folks to go to theater and then went and slept with a girl of the street. This cousin induced him to masturbate him. It was repulsive. A neighbor's boy told dirty stories and had a dog "lick him off" and he tried the same thing repeatedly. At 15 he began to go with girls and then had frequent sex feelings and began to masturbate.

5. Yes, at 15. Shame thought to have been instinctive. Kept up practise occasionally till marriage, and occasionally after when his wife was ill or away. Masturbated several times a week for a period.

6. Sometimes this was a physical act solely, and at others imagined intercourse with girls.

7. As result of reading quack literature came to think that masturbation would injure his mind, being an undue strain on the nervous system.

8. Irregular intercourse in two cases, one for a short time and one at intervals for 10 years. Occasional emissions when no masturbation. No disturbance from erotic literature, vaudeville or pictures.

9. Early examples and teaching correct, but no sex instruction except mother told him not to play with himself.

10. Nervous four times at intervals of two years.

12. Thinks children should be taught along with physiology in high school the danger of sexual diseases. They should not be frightened.

SEX HISTORY. CASE CCH

1. Female, 38, brown hair, black eyes.

2. Yes.

3. Yes.

4-5. More or less masturbation as a girl. Secretive and ashamed. Worried about the moral wrong of the practise.

6-7-8. No promiscuous intercourse. After marriage much trouble to get satisfaction in intercourse. Her early impressions made her think it unnecessary, and was prejudiced against intercourse. She knew, however, that others got satisfaction easily and thought she must be abnormal.

Note—After a thorough explanation she became perfectly natural and had no difficulty in obtaining complete satisfaction in intercourse.

SEX HISTORY. CASE CCHH

1. Female, 37, hair and eyes black.

2. Yes.

3. Yes.

4-5. Masturbated as a girl to some extent and is not sure whether she left off entirely before marriage or not.

6-7-8. No promiscuous intercourse. Enjoyed intercourse and easily satisfied by her husband, but intercourse sparingly indulged in from fear that it would injure him.

Note—She had increased desire and was very happy and contented after she learned that this fear was groundless.

SEX HISTORY. CASE CCIV

1. Female, 34, hair and eyes black.

2. Yes.

3. Yes.

4-5. Occasional m.

6-7-8. Unmarried. Had promiscuous intercourse with one man only in her life. She idealized him and did not depend on intercourse, which was rarely indulged in and usually at his solicitation. Could not marry him, as he had a wife. At times, when there was not opportunity for intercourse, he satisfied her by manipulation of clitoris.

Note—She had high ethical notions, was very re-

ligious, and after much worry over her transgressions, after mature deliberation and advice from another, voluntarily terminated this illicit relation.

SEX HISTORY. CASE CCVII

1. Female, 42, hair and eyes black.

2. Yes.

3. Yes.

4-5. Played at intercourse with young brother at 6 or 7 years of age. Moderate masturbation from 9 or 10 until marriage, though nearly stopped at that time. Great shame, fear and secretiveness.

6-7-8. No promiscuous intercourse. Thought herself unworthy to be a wife as result of masturbation. After marriage she thought it wrong to allow sex feelings. From reading and talks she gained the impression that intercourse was very exhausting, useless and wrong except for procreation. Effect of these ideas so great that she felt badly and could not work on the day following intercourse, which was allowed only once in two weeks. Whenever intercourse was allowed she easily obtained complete satisfaction.

Note—This was a perfectly normal woman who had grown increasingly nervous during 15 years of married life (married misery she and her husband both agreed). They feared she would have to go away for treatment. She recovered entirely at home without treatment, except for several heart-to-heart talks with the writer, during which she gave her history, the gist of which is above, and revealed her attitude towards sex. She was taught that intercourse between married people was natural, right and not only not harmful, but beneficial. She was told that her inability to

work on days following intercourse was the result of a false notion and nothing more. Immediately the severe headaches which had followed intercourse disappeared entirely and she felt better and could do more work, according to her own statements, on the days following intercourse, which were now much more frequent. Her husband said that "hell on earth" had become heaven for both of them.

CHAPTER III

STATISTICAL INQUIRY

I HAVE obtained directly the sex histories of 95 individuals, 61 men and 34 women; indirectly and without the fullest details, but with entire accuracy so far as habits were concerned of 48 additional individuals, 37 men and 11 women; also the histories of 15 individuals, 13 men and 2 women, who wrote to the author of an article on sex subjects in a recent periodical. Besides these, over 500 cases, mostly men and boys, have been reported to me in a general way by physicians, teachers and others, who knew the parties and advised many of them. This study was begun many years ago. The cases from which the conclusions were arrived at were summarized as above and the body of the work written over five years ago. Some of the conclusions then seemed revolutionary, at least, from a popular viewpoint. The author, while he believed in the doctrines laid down, was hesitant about publishing, and felt that, perhaps, the evidence might be criticized as too meager. Since that time cases have been constantly collected and a brief summary of those gotten since the original ones is here given. Approximately 150 additional people have given their sex histories to the writer, and the essential facts in the lives of many more have been accurately learned. The majority of these later cases have been females. Neither male nor female has denied masturbation at some time, or some equivalent auto-erotic activity. About half of

these have been, so far as one could judge, normal people in every way. The other half were those who had suffered, more or less, from functional nervous troubles. So far as the main points at issue and the contentions in this study are concerned, there has been no single instance of any evidence to rebut or invalidate the conclusions formerly arrived at. Each and every experience has seemed to confirm the position then taken. Added years of observation of many of the former cases have helped in every way to confirm the conclusions originally arrived at. In other words, several years of study and added experience along these lines have removed any shadow of timidity and have increased the confidence of the writer almost to aggressiveness in the positions taken. Latterly some studies of dreams, which may be published later, have added to the strength of these convictions. Naturally most of the interest centers around the two things which most writers avoid, but which are the two manifestations in the sex life of which a definite knowledge is necessary before one can attempt to suggest a correct sex hygiene for people in the present stage of civilization. These two things are masturbation, or conscious auto-erotism, as I shall choose to call it, and promiscuous sexual intercourse, either before marriage or after. It is important to know when and how the sex instinct is first aroused, what practises follow this and how they are controlled or changed, also what influences enable the individual to gain control of his or her sex function, and why there is a change from bad to worse or from worse to better. I have a good many definite, illuminating answers on these and other points which I will briefly quote.

Definite answers in 68 cases show when the sex in-

stinct was first aroused. In 19 boys, the first sex feelings were between 5 and 10 years, and in 29 these were between 12 and 14 years. In eight girls the first sex feelings were between 8 and 9 years, and in 11 girls these were between 13 and 16, and one had first sex feelings at 19. In all, the histories of 111 men have been obtained. All but one of these admitted some form of conscious auto-erotism at some time in their lives, the practise varying in frequency from once a fortnight to three or four times a day, and having a duration of from six months to 25 years.* Forty-seven women have given their histories. In four cases, owing to their timidity or to my own diffidence, definite answers as to conscious auto-erotism were not obtained.

Of five who denied this, two admitted some form of psychic sexual satisfaction at times between the ages of 15 and 20; and 37 admitted freely having had or still having this habit, which was seldom abandoned entirely before marriage and was always present in women who had been obliged to break off from former sexual relations; but, as a rule, was much less frequently resorted to than in the males. In a few cases it was daily, and sometimes several times daily for years; but usually it was indulged in from two to five times a month at about the time of menstruation, and then entirely abandoned, often forgotten, until the next period. Some 20 of these ladies thought this a perfectly normal manifestation, and under the circumstances there is certainly strong reason for this view. All these men and women are, so far as I can observe, notwithstanding their fears in some cases, perfectly normal, moral and healthy, with no traces of any injurious results of their habits. Of the 500 cases

* First series of cases upon which the study is based.

reported to me, who were known as young people to have masturbated for longer or shorter periods (many of them excessively) and to have been alarmed about themselves, none were ever known in any way to have suffered from the results of this habit. Twenty-seven males were taught by older boys to masturbate. One was taught by a servant girl. Three speak of general excitement, three speak of climbing a tree or pole, one of thread-worms, and two of witnessing domestic animals copulating as causes of masturbation. There were 12 males in whom masturbation was untaught and entirely spontaneous, and one case of psychic Onanism. Ten females were taught by older girls to masturbate. In one it resulted from suppression of the menses; in one from the sensation aroused by sliding down bannisters; in one from seeing domestic animals copulate, and in one from pressure against a school desk. In 12 females the practise arose spontaneously. Two had an experience as the passive parties in lesbianism. Twenty-four cases, known by those who answered the questionnaire, who were known to have masturbated, have married well, are moral and have healthy families. Seventy-two were described, most of whom had masturbated excessively, whose careers had been followed up and no harm had been known to result in any case. In two cases masturbation was entirely physical and practised *faut de mieux*; in nine it was entirely physical and in 29 it was both psychic and physical. Eleven males when continent had usually one to two erotic dreams per week, and 24 males had one or two per month. Eleven females had erotic dreams and orgasm under similar conditions with varying frequency. Six males and six females are confident that masturbation did them good, while seven

males and two females are equally confident that it did them harm, and 39 males and four females state that they are aware of no results whatever. Thirty-three males and six females worried excessively over fear of results of masturbation, while eight males and nine females had no worry at all. Seven males had some sex instruction, usually very imperfect, and one female had instruction, but 25 males and 11 females had no instruction at all. Nine males had day dreams with sex associations, two with no such associations, 13 had no day dreams. Six females had day dreams with some sex element present and four had no day dreams.

Five of my cases would have a strong scare element in sex teaching, while 35 do not think it right or efficacious to scare young people.

Forty-seven began to try to give up this practise between the ages of 13 and 18. The large majority began to try at 15.

Eighteen were successful in abandoning the practise between the ages of 20 and 25, and 15 gave it up at some time between the ages of 16 and 20. Two stopped abruptly on meeting their future wives, in each case one year before marriage. Four gave it up for a time after religious conversion. Five still resort to the practise occasionally; these are all unmarried. In no case, so far as I can learn, has masturbation been continued as a habit after marriage.

Fear of the results of masturbation caused eight males to resort to promiscuous intercourse, while six are confident and three think it very probable that moderate masturbation kept them from complications with the other sex. Sixteen males and one female admit more or less promiscuous intercourse before

marriage and one male after marriage. The general opinion is that married people should have intercourse, as a rule, from two to four times a week; but opinions and experiences vary from once a month to twice a day. In this connection it seems worth while to mention four cases, three men and one woman, of whom not enough is known to warrant their inclusion among the cases upon which this study is based, but of which the following facts are known. One man of 50 years, to all appearances robust and well, masturbated from five to seven times a day for many years. Another man of 60 years, and always in perfect health, had intercourse with his wife about six times a day for about 15 years, when she left him. Another man told me that he found intercourse once a month a severe drain upon him; that he did not care for it, and that he indulged this much only on account of his wife. This man had a transient glycosuria at one time, but is and has been, to all appearances, a strong and vigorous man. One woman has never known sexual desire, has always had a pronounced dislike for sexual intercourse, though coitactation was always pleasant. She has been married 28 years and has several children.

CHAPTER IV

CONSIDERATION OF STATISTICS

BEFORE considering a few points of special importance brought out by these statistics, it may be well to direct attention to a few of these facts with reference to what comes afterward.

1. The universality of masturbation among young people of the better class.

2. The infrequency of promiscuous relations among those who have dared to seek occasional sex relief in early years through auto-excitation. It is well to note that fear of the results of masturbation caused eight males to resort to intercourse, and that six are confident and three think it probable that moderate masturbation kept them from intercourse. It should be noticed from a careful reading of the histories and from the statistics that after long efforts to give up the practise, during which time it was very much lessened, it was finally abandoned in most cases before the time of full maturity; also the statements of 12 that this practise did them good; of nine that it did them harm, and of 43 that it had no effect whatever should be considered.

3. The facts that eight persons only had any sex instruction and that 39 worried excessively as the result of reading quack or other pernicious literature or of hearing some traditional view expressed; that there was usually great alarm after the first natural nocturnal emission, and that five are in favor and

35 are opposed to frightening young people are significant as showing how meager and how imperfect the sex teaching has been and as suggesting the need of more rational methods of sex teaching.

4. It is frequently stated in the histories that some strong emotional stimulus, like meeting a young woman, or the influences of an older woman, or a religious conversion, helped young men to abandon promiscuous relations or masturbation. We have seen that, at some time or other, nearly every one of both sexes transgresses the laws of morality and health as laid down by the older theological and medical writers. In men especially, and to a less extent in women, nothing can so profoundly disturb the nervous system as something wrong or the fear that something is wrong with the sexual organs. Every physician has seen many cases of psychic impotence where a mere fear of sexual incompetency has made a man temporarily impotent. This condition would certainly be permanent but for some happy circumstance or proper treatment.

In like manner do young people who have been addicted to habits of auto-erotism become obsessed with the idea of their absolute degradation and corruption, and of their inevitable physical and moral ruin when they read statements like those which I add under "Extracts from Popular Teaching in Sex Matters." It seems to me that most physicians and moralists, in trying to inspire young people with the desire to make a healthful and moral use of the sex function, have lost sight of one most important point. Practically all who have attempted to advise in this line have done so from the standpoint of prophylaxis, whatever may have been their ideas as to curing the existing evils or

those which will inevitably arise in spite of all attempts at prevention. In practise the same remedies used to prevent have been used to cure the disease after it was initiated. It does not always follow that a preventive is the most satisfactory or the only remedy which will cure the disease. There is an abundance of scare literature, both handed down from former times and being put out to-day by philanthropists and physicians, in regard to the terrible consequences of auto-erotism in young people. There is no doubt that this literature does some good. The fear of the frightful consequences so graphically depicted may prevent some from contracting these habits and may induce others, in whom the habits are not too firmly established, to leave them off, but I raise the question as to whether this sort of remedy, when used alone as an inducement, even if it prevents or serves as a break in some cases, is not worse, many times, than the disease itself.

I have talked with many men of varying ages, all of whom at some time in early youth or later have indulged in this habit, perhaps not enough for it to be called habitual, anyway not enough to prevent their ready abandonment of it when they got hold of the scare literature; with others who, having formed this habit, were or thought themselves to be unable to break off absolutely, notwithstanding the terrible consequences which they thought sure to result. These men and many women have been terribly worried and anxious all their lives. Some have become neurasthenic or melancholy, not directly from their habits or practises, but from worry about them. Some men have told me that they had, and I believe many more have sought illicit intercourse for the sole reason that

they thought it would not hurt them, while any other practise, if ever so infrequent, was sure to.

Others have sought intercourse just to try their virility, which they feared had been lost as a result of their habits. Nearly all these men have been driven almost to desperation by emissions, which, though infrequent and perfectly normal, they thought to be among the disastrous consequences of their early habits. When we consider the fact that practically all men at some time in their lives, usually near the age of puberty, and that by far the greater majority of women at some time, many also in girlhood, have for a time some auto-erotic habit, and that rarely if ever is there a well-authenticated case of injury from it in a person of either sex who has a fair heredity and who is moderately sound physically and mentally to begin with, this treatment by scare literature and advice, alarming all mankind, inducing functional disorders in some, driving many to intercourse as a substitute, preventing others of both sexes from marrying for fear of physical incompetency or moral unfitness seems hardly wise.

As to sex teaching, there is nothing to show the efficacy of the recent notion that all young children should be given a liberal education in sexual matters, but everything goes to show that the child has many anxieties and that many dangers await him at the approach of puberty. The effort should be made rather to safeguard the child from evil instruction and blighting example in the early years when he is not well prepared to resist the impulse to follow all tendencies or to profit much by proper teaching. To such as cannot be kept from questionable or bad associates, early graduated instruction should be given as each

case seems to warrant. Questions may be answered, but many things cannot be safely taught at first. Here, as in other educational work, I believe that less dogmatism and more reason should enter as the child progresses in understanding, and the complete course in sexual instruction should not be completed till just before or immediately after marriage.

It has been my lot to find many people of both sexes who, regardless of their earlier instruction, had this last and perhaps most important part of their course, for their mutual happiness and felicity, left entirely out of the curriculum. I have known some cases where such instruction has been given with the happiest results, and it is my belief that a school at which compulsory attendance was required of all candidates for matrimony, taught by competent physicians and scientists, would do more to prevent nervous disease, marital infelicity, unfaithfulness and divorce than any other one measure.

In conclusion of this chapter I will summarize my opinions and offer some suggestions looking toward a more rational instruction of young people in sex subjects. I am strongly of the opinion that some form of conscious or semi-conscious auto-erotism is practised for a time by practically every male and by the vast majority of females. I am also of the opinion that this habit, *per se*, seldom if ever does harm in a normal individual. In the abnormal and neurotic it is a symptom, not a cause, of disease. Most cases where harmful results have been observed by the physician or where the individual has thought that self-injury has been inflicted are the results of the psychic shock, worry, anxiety and fear that result from the individual's inability to leave off entirely a practise or

to blot out the memory of a former practise, which every one—quacks especially, for the sake of gain—for centuries taught would surely ruin body and soul.

I am of the opinion that fear of the consequences of auto-erotism in many cases whose sex nature had become too strong or whose inhibitory control had become too weak to give up this habit without some sexual relief has driven thousands, perhaps hundreds of thousands of boys and young men from occasional masturbation to occasional or frequent intercourse with girls or prostitutes, as a result of which their hopes have been crushed, their lives blasted, their moral standards lowered; and later when they have married many have infected their young and innocent wives with a disease that has caused endless shame and suffering and perhaps sterility or death. I think that whatever may be true as to the ease or healthfulness of preserving perfect continence in the male in a state of nature, many who have by auto-erotism developed early and strongly the sexual powers, cannot possibly abandon the practise entirely and remain absolutely continent. Others whose will power is sufficiently strong to enable them to abandon the practise do so with more or less injury to their health. I think that any venereal disease incurred or irregular intercourse indulged in by any person who is or who becomes a right thinking man or woman leaves, in spite of all treatment, and regardless of the ease with which the disease is cured on the physical side, a psychic scar which is ineffaceable and which is a permanent source of sorrow and regret. I believe that married people as often suffer from too little as from too much sexual intercourse. I certainly know that very many married ladies have severe nervous breakdowns and many

others are nervous, irritable and unreasonable, solely because they have a false notion of the sexual relation, being diffident, unwilling to learn and of the opinion that all sex relations are immoral, or because their husbands are too ignorant, untactful or unwilling to devote the time necessary to helping their wives to sexual pleasure at the same time and in the same degree that they help themselves.

I would advocate:

1. That children should certainly, by the beginning of puberty, be taught that the worst possible sexual misdemeanor is any intercourse before marriage.

2. Each child should be taught to believe that there is an ideal mate for him or her somewhere, and that it is every young person's duty, as well as in the line of his greatest happiness and usefulness, to prepare himself and then seek diligently for that mate, in the meantime holding so far as possible without self-injury all sexual manifestations in abeyance.

3. Parents should help young people to do this by providing hard beds, non-stimulating foods and suitable companions and by insisting on local and general cleanliness, hard mental work alternating with hard, tiring, physical work and play.

4. Young people who are known to have auto-erotic habits should be told frankly that, while every effort should be made to give up any such practise, its occasional indulgence is much less harmful than occasional intercourse, on account of the dangers of venereal disease, so far as they, themselves, are concerned, and that the former involves only themselves, while the latter may bring their future wives and children down with themselves in one common ruin.

5. Young men about to marry and many men long

married, but not taught, should be told that marriage gives sexual freedom between two individuals, but no license to either party. Each should be taught that every complete sexual act on his part should be attended by an equally complete one on the part of his partner—that in this lies the secret of much good health and happiness for both, and that in neglect of this lies much nervousness and irritability for both, and especially for the wife. He should be taught that women as a rule desire intercourse much less frequently than do men, but that when they are in the mood they wish it protracted much longer than do men.

6. A young woman should be taught that sexual relations between man and wife are eminently proper and that she may unblushingly call her husband's attention to her needs. If her nature is cold, an abnormality common in our nervous American women, she should be made to understand that the ordinary married male is naturally possessed of strong and frequent desire, and that a certain amount of relief is necessary for his health and in many cases to keep him from going after "strange women." It is legitimate and desirable for her health and happiness and for his that she learn to enjoy, with moderate frequency, these relations. It is often advisable to give many minute directions to the unsophisticated which it is not necessary to give here. Many people need to be urged not to prevent conception, and many who insist on doing so should be instructed so that serious local disorders or nervous troubles may not result.

Finally, points which seem of cardinal importance are, more general education of adolescents and adults in matters sexual, the warning of all young people of the physical diseases usually attending and the lifelong

regret always following promiscuous intercourse, the rational discussion of auto-erotism and telling the truth about it, preventing or limiting this practise when possible, but never driving young people from this to something infinitely worse, showing up quacks in their true light as consummate swindlers who treat many physiological conditions as states of advanced disease and whose sole business consists in frightening young people for the sake of squeezing money out of them.

CHAPTER V

EXTRACTS FROM THE POPULAR TEACHING IN SEX MATTERS

UNDER this heading I propose to print a few extracts from what is popularly taught to-day in regard to sexual habits and the proper hygiene of the sex function. All of these are written and circulated by well-meaning men and women, often by physicians; and practically all of this literature is under the sanction and approval of some physician or other. That a strong savor of tradition pervades all this is evident, and that these traditional opinions are diametrically opposed to the results obtained by all recent physicians and scientists whenever biological investigation or even common sense has been a factor used in reaching these results is also evident. Neglecting for a moment the monumental studies of Rohleder, Griesinger, Emminghaus, Näcke, Forel, Havelock Ellis, G. Stanley Hall, Freud, Moll and scores of others, a careful perusal of the histories obtained in the course of this little study and the statistics derived from them, ought to furnish ample ground for relegating all such prevarications and dramatic half-truths to eternal oblivion. I have selected, almost at random, from current literature and from what are still called standard books on these subjects.

The first quotation is from a circular entitled, "Boys, Attention!" written by a superintendent of schools and approved by two practical physicians, and

has been circulated within a year or two, and may be still circulated to-day among the pupils in the schools of an enlightened Massachusetts town. I am informed that a similar circular, written especially for girls, was circulated in the schools of the same town, but when it was learned that the boys and girls exchanged circulars there was no further distribution.

"Masturbation is playing with or handling the privates—the *penis*—in an unnatural way so as to cause a discharge or an emission of a milky fluid called *semen*. This fluid contains life, vitality, and every drop that is lost is just so much life or strength taken from the body. If one has a weak heart, masturbation makes it weaker; if one's lungs are poor, masturbation makes them worse; if one has a defective organ, masturbation is sure to affect just that organ. If a boy is perfectly well, any and every organ in the body is liable to be weakened and destroyed by masturbation. *No one* can be proof against the loss of life resulting from this habit. Any one who has ever been addicted to masturbation will confirm this statement. The student does not study so well; how can he when his mind has become clouded and strained by the loss of his life fluid? Very soon after forming the habit, the boy feels shiftless, careless, and uninterested in effort of any kind.

There is no such thing as *safe* moderation in self-abuse. How contradictory the very idea is! The results begin to show very soon, and if the habit is continued, no one can describe the awful effects. What alone *can* follow the constant sapping of the life of the body? Gradual but sure suicide of body, mind and soul.

At first a boy may succeed in keeping his habit a secret; but sooner or later the tell tale signs 'will give him away.' Why is it that a bright boy suddenly does poor work in his studies? Masturbation is doing its hellish work. What makes him all at once feel ashamed of himself and hesitate to look his friends in the eye? Masturbation. How can you explain his sudden lack of interest in sports, athletic contests, etc.? He is abusing himself. What takes away that proud, manly ambition to amount to something, to be worthy of the respect and applause of his friends? Masturbation. Go to any one or all of the State or private institutions for the feeble-minded and insane and inquire why so many of all ages are there; the answer in the *majority* of cases will be, they are chained by the monster habit—masturbation. To this sapping habit can be traced brain diseases, heart troubles,

consumption, and many bodily afflictions. Oh, the unspeakable and filthy suffering of many inmates of the insane asylum! Oh, the blighted lives of promising boys! Language is simply unable to describe the horrible destiny of one addicted to this Satanic habit.

Young men, don't let any argument of sinful solicitors induce you to have illicit sexual relations with women of bad repute. You are almost sure to contract a disease which is even worse in its effects than masturbation; this disease is called *syphilis*, developed by poison contracted by sexual intercourse with prostitutes. The havoc this poison plays in the body is indescribable and well-nigh incurable. The 'bad disease' is the direct cause of the sufferings and ultimate ruin of thousands of young men. Illustrations are too numerous and too loathsome to mention. More than one man with this disease has married a pure, innocent, trustful girl, and only to transmit to her the germs of wreck and to bring into the world diseased children."

The next is from an issue of *American Motherhood*, published late in 1908 or early in 1909, and must do even more harm, for these statements had a wider hearing.

A DREADED HABIT II

"Dear Madam: My boy of seven years has been practicing masturbation for six or eight months. I am worried almost to death; have tried everything to stop him, from moral persuasion to whipping, but without success. Can you suggest something or send me something to read to him? If you can help me in any way, I will be sincerely grateful and pay whatever you ask.

"Yours truly,

"Mrs. H. R."

This by the Editor:

This matter has been treated rather frequently of late in these pages, but several pitifully anxious letters have come to me since then telling of older children who have contracted this habit to an alarming extent and I will, therefore, do my best to give some help. This is, indeed, a most serious trouble and one not easily overcome. It requires great patience, a long time, much heartache and often, even at the best, it is a habit that clings tenaciously through childhood and youth, sapping the strength, weakening the mind, clouding the brain, defiling thought and lessening the power for full enjoyment of life in later years. Every effort to break this habit is worth while, even though you sit at a child's

bedside every night for weeks to watch him fall into slumber, sleep near him lest he be awakened in the night, and are there to see that he arises instantly in the morning. He is assailed by a most powerful tempter; he is not to be blamed, scolded, whipped, punished, peered or sneered at; he is to be pitied, strengthened, helped. In the August number I gave suggestions to D. R. for overcoming this habit, and to these I will add the experience of a man,—a doctor, one who realized the full importance and gravity of the danger which lay before his thirteen-year-old boy when he detected signs of this habit.

He invited his boy to go with him to the insane department of the city infirmary not telling the boy why. He had tipped off the attendant to answer any question he asked in language that the boy could understand.

The attendant was a big, rough, strong man. They saw the men in padded cells, in straight jackets, with hands tied behind them, with limbs deformed and faces blotched.

The attendant spoke in the plainest language and in such terms as are used by those who come to such condition. No admonitions were given by the doctor to the boy. His *questions were answered truthfully.*

The boy was terribly frightened and spread this horrible lesson among his friends with great earnestness. The practice among these boys was *absolutely stopped* by themselves and this boy is now a fine young man, the pride of the home.

This may prove a valuable suggestion to you and is well worth trying. As I have before advised, give the boy a cold airy room to sleep in, a bath (not hot) each night, bathing the affected parts in cold water; let him have light bed-clothing, give him but little meat, no highly-seasoned or rich foods. And try treating him by suggestion. Do not talk to him about the habit, but keep his thoughts on an elevated plane. At night when he is going to sleep read him a beautiful poem, or story of particular beauty, and when he has just dropped into sleep, bend over him and *pray* for him and *to* him. Say in his ear that he will be strong and good and pure and that he will overcome his fault.

I should like to hear from you again in a few weeks or months. The books I advise are: "Truth for Lads," "A Preventable Disease," and "Almost a Man," all advertised in this magazine.

The Bishop of London has said recently: "The time has gone by for whispers and paraphrases. Boys and girls must be told what these great vital facts of life mean, and they must be given the proper knowl-

edge of their bodies and the proper care of them. No abstractions; the only way now is to be frank, man to man." In commenting on this, the *Ladies' Home Journal* said editorially: "Is America to do less than England? Truly we may ask, 'Where is the American Bishop of London who shall quicken the consciences of the parents of the United States?' Rarely has an occasion called so loudly for a man!" These last two opinions are typical of the belief prevalent among all educated people to-day in England and America, France, Germany and other countries that plain, truthful statements about sex and sex functions should be early given to young people.

Shall we continue to teach error such as the two first quotations contain that good may result, or shall we really dispense the truth so far as we know it?

There is a book, written by Joseph W. Howe, M.D., entitled, "Excessive Venery, the Etiology, Pathology and Treatment of the Diseases Resulting from Venereal Excesses, Masturbation and Continence." An edition appeared as late as 1883. This book is similar to Acton's in England and was for a long time as much of an authority in medical and lay circles. My only reason for referring to this book and quoting from it is that it is still used as absolute authority by many physicians and scientists to-day. These are some of his statements: "Fear of evil consequences is, without doubt, a great moral power in this world, and, although it may not be the noblest propelling force, it cannot be dispensed with in the cases under consideration." He quotes extensively from a clergyman who, speaking of masturbation, says: "And the consequence of such indulgence is not limited to the act itself, but the violated body becomes unable to contain its

treasure, and as fast as it is elaborated the seed is poured away on the lightest provocation in sleep and in the performance of the acts of nature. He (the patient) might further be informed that many of the sicknesses to which we are subject may be traced to this cause, and that many of those complaints set down as nervous debility, much languor and loss of spirit, much feebleness of mind, much dimness of sight, much loss of manly bearing,—to which we must add many cases of the loss of reason and an imbecile and driveling old age,—are the inevitable results of the expenditure of the vital forces in sinful gratification.”

Howe says: “When masturbation has been indulged in or the party has been guilty of excesses for any great length of time, the mucous covering of the glans assumes more of the character of ordinary integument and loses its sensitiveness, while the prepuce, instead of covering it, is wrinkled back to the base of the corona glandis. *In a healthy condition the prepuce should cover the glans and protect it.* From 8 to 16 may be called the masturbating period. At 16 or 18 they are apt to be frightened from the practise by reading, or hearing from friends of the mental and physical decay which threatens to overtake them.” This statement, being frequently true, is unique.

Howe quotes freely from Lallemand and Tissot and gives minutely the diagnostic signs of masturbation in both male and female. He says:

“The occurrence of seminal ejaculations three or four times a week from legitimate sexual congress will not be felt very much by a healthy man, while the same number of losses from masturbation or nocturnal pollutions will soon superinduce mental and physical debility. Indeed, there are many persons in robust health who indulge in daily intercourse with impunity, while others with perhaps equal stamina, lose flesh from two or three weekly pollu-

tions. "The sins of the fathers shall be visited on the children unto the third and fourth generation." Nowhere in the category of disease is the truth of this saying so manifest as in the case of masturbation. The evil that they do lives long after them. Their vicious habits, continued as they are through the period when nature is endeavoring to create a vigorous condition which will resist the wear and tear of active adult life, leave an indelible impress on the whole structure.—The child of masturbating parents enters the world with vitality so impaired that there is constant invitation to the attacks of every infection.—I have never yet seen a case of rickets in a child whose parents did not give some voluntary or involuntary evidence of a pernicious habit, or of sexual excess of some description.—Dyspeptic symptoms of all kinds are commonly present.—Many cases of pulmonary consumption are directly traceable to the secret sin of the father. It is not so easy to detect the mother's share in the results, for the simple reason that she cannot be questioned about the matter at all, and because many of the appearances which are found connected with old habits of masturbation are also seen in various forms of uterine disease. I have now no doubt whatever of the direct relation between masturbation and hereditary phthisis."

Speaking of certain cases of epilepsy, he says: "The epilepsy of such patients was due to over-excitation of the nervous system by the secret vice. Of this there can be no doubt." He attributes dilatation and palpitation of the heart, vertigo and 10 per cent. of all insanity to masturbation and says, "Nocturnal pollutions and impotence add to the gloom, and suicide often terminates the wretched victim's misfortune."

After reading the above and the symptoms, "pale complexion, emaciated form, slouching gait, clammy palm, glassy or leaden eye and averted gaze," which he quotes from Doctor Ritchie as indicating the lunatic victim of this vice, it would seem that suicide must be the only legitimate as well as the happiest way out of the horrible drama.

A few quotations from Howe's chapter on continence are also à propos:

"Nature intended that every organ in the human body should perform some special, physiological duty.—Fulfilment of function is indispensable to development, and to the maintenance of a healthy standard. There is no exception from this law.—The genital organs are not exempted from the general law, viz., that the neglect to fulfil a function may be followed by a loss of power to perform that function in a natural manner. It is true that a man may go for years without intercourse, may then marry, and be able to copulate with success, but such cases are exceptional.—Every man with a healthy organization should be married before the age of 24. Sexual debility is far more frequent among men who marry after the age of 35 than it is among those who marry young, and failure occurs earlier.—With the boy who has been free from bad habits and who is thoroughly educated as to the necessity of holding the sexual appetite in abeyance up to a certain age, so that he may become a perfect man, there will be little difficulty in preventing improper intercourse or legitimate intercourse before the time stated."

He quotes the following from Acton: "That it is an easy task to be continent is only true of those who have been comparatively pure in thought, word and deed. How very few of these exist is best known by the priest and the physician." He quotes also the following from Lallemand, who was about as outspoken in his opinions of the evils resulting from continence as he was regarding the disastrous results of masturbation: "The effects produced by complete privation afford the most certain evidence of the original strength or debility of the genital organs. If they are powerful such privation proves a kind of torture which may induce the most serious abuses or disorders in all the functions; if irritable, prolonged abstinence causes abundant and frequent nocturnal pollutions; if weak and little developed such privation is not painful; the pollutions are rare and in small quantities at first, but still they produce serious effects, and after a time they become more severe and difficult of cure."

Again, from Van Buren and Keyes, he quotes: "Old maids and priests suffer from sexual distress as much as young and old bachelors and widowers, but they very rarely give any local signs of trouble. Their symptoms may be scattered over all the organs, and may impair any or all of the functions." Howe himself says: "If a robust, full-blooded man with a fully developed sense becomes continent, nocturnal and perhaps diurnal pollutions will precede the impotence. Erotic impulses, sometimes amounting almost to satyriasis, may also occur before the virile power is extinguished. When a man of small animalism is continent for a number of years, what little desire he formerly possessed is likely to disappear completely." He next discusses the church's mode of dealing with this question and gives the following clerical advice for maintaining continence: "Another man is tempted by evil thoughts at night. Let him be directed to cross his arms upon his breast, and extend himself as if he were lying in his coffin. Let him endeavor to think of himself as he will be one day stretched in death. If such solemn thoughts do not drive away evil imaginings, let him rise from his bed and lie on the floor." Howe finally says: "I presume that it is the duty of the conscientious physician to say to the patients suffering from continence, or the results of continence, that marriage is the only remedy—not promiscuous intercourse—and leave the rest to the patient. My experience is that they have acted as they pleased so soon as they learned that intercourse was one of the *essentials to perfect health*—while a few get married, the large majority indulge their natural instincts without the formality of marriage, and dispense with further advice on the matter. . . . Prolonged con-

tinence sometimes develops in females all the series of nervous manifestations classed under the head of hysteria. It is also a common cause of nymphomania, and of ovarian neuralgia."

My object, in addition to that stated earlier, for quoting so extensively from Howe, is that his and similar medical works with a larger or smaller admixture of Biblical quotation and clerical idealism are at the basis of practically all the current books for the instruction of young men and women in sex matters.

The peculiar thing is that while the lay and reverend authors of these books follow Howe and the like closely in chronicling the direful results of masturbation, they are diametrically opposed to him as regards the results of continence, while the informed medical man of to-day would repudiate entirely his views in the former and be forced to go a long way with him in the latter case. The editor of "Die Sexuel Probleme," who, with all the best medical and scientific authorities in Germany, is striving earnestly to solve correctly this question of sex teaching, has recently reviewed a book by Dr. Max Marcus entitled, "The Effects of Sexual Abstinence Upon the Health." The editor of this valuable periodical substantially agrees with the author of the book, whose conclusions are briefly these, given in the words of the reviewer: "For Marcus establishes, only on the ground of observed facts, the correct decision that sexual abstinence can have an injurious effect on the health. There are varieties in the intensity of the sex desires which, among individuals, and at different times in the same case, differ extraordinarily. In the greater number of sound women it is much weaker than in most sound men. Nevertheless injury will be observed in the female sex

through sexual abstinence, especially if the latent desire is once awakened through sexual intercourse; and, indeed, from this cause result very serious illnesses, a peculiar dysmenorrhœa, ovarian pain and swelling, nymphomania, hysteria, heart neuroses, insomnia, masturbation and the like. In man sexual abstinence can, other things being equal, produce these symptoms, but here these do not disappear usually, but most of them increase in intensity. The peculiar sexual neurasthenia takes sometimes very severe forms. It appears, for example, not infrequently as hypochondria with an especially sexual character. Quite often there are the dominant symptoms of sexual neurasthenia, spermatorrhœa and impotence. The last is not always of a purely neurasthenic nature, but may manifest itself as an organic atrophy as the result of sexual continence. Painful swelling of the testicles and scrotum, satyriasis, masturbation and other perversities which finally can drift into perversions, are the principal greater results of sexual abstinence in man."

This opinion is, perhaps, typical of the best recent expert knowledge and opinion on the results of continence. If the reader has not already noticed, it may be well to call his attention to the dilemma which must be apparent to the young person or older one who wishes at the same time to be sexually moral and physically well. On the one horn, masturbation is prohibited because of the inevitable moral vileness and physical decrepitude sure to result; on the other, absolute continence brings physical disease and loss of that which every man holds dearest, the power to perpetuate his kind. There is no alternative but marriage or promiscuous intercourse, but Howe says to marry at 24, and very few say younger.

I know from many confidential declarations, from the histories of many thousands of published cases and from personal reminiscences, that the problem of continence between the ages of 16 and 24 is usually a more difficult one to solve than in any other eight years of a man's life. Woman also should be included in the same category, and, though the problem may be less frequent and usually later, it is undoubtedly at times more difficult.

Sylvanus Stall, D.D., has written a series of books for young people on sex subjects. In the advertisement of these books it is stated that more than a million copies in English have been sold. There are 2000 new readers daily. They are already translated into 12 different languages.

This does not necessarily show that the books have any value, but it does show how anxious parents and children are to get correct information on this most vital subject of sex. Although these books are indorsed by Lady Henry Somerset, Anthony Comstock, the editor of the *Ladies' Home Journal*, a lady physician and numerous doctors of divinity, whose motives, together with those of the author, are unquestioned and of the very best, one could scarcely put before young people information more misleading. Books with a correct religious attitude, with some essential truths and many helpful suggestions, but with the omission of some most necessary information, the ignoring of some and the misstatement of other physiological facts cannot fail to do harm in many cases.

In "What a Young Boy Should Know," Stall discusses the origin of life, uses many quotations from Scripture, and shows something of the means of propagating life up through the animal kingdom; and,

finally, after he is half through his book, has the courage to explain where babies come from. He gives much excellent moral and religious advice, which we would thoroughly indorse. He gives the boy valuable hints about food, exercise, local cleansing, general hygiene, choosing good companions and reading good books; but in a book which is supposed to be all-sufficient for a boy up to 17 or 18, he never mentions promiscuous intercourse except to refer the boy to I Corinthians vi. 18-19, "Flee fornication, etc.," and nothing is said of erotic dreams and emissions, which almost invariably begin in the purest boy before 16. After perusing the quotations from this book, which I append without further comment, the reader will observe that a young man of strong virility has, if temptation becomes too strong, but one path to pursue, and that is promiscuous intercourse; for fornication is a moral sin only and he may live after it to repent, and perhaps be of some use in the world; but masturbation is not only the most awful sin against morality, but it destroys the body as well, and he may not live to repent.

"Man is the only animal except one whose sexual organ is exposed on the outside of his body, *and the only animal to whom self-pollution is mechanically or physically possible.* The rare instances which are in conflict with this statement are accidental and altogether exceptional.—Because the entire being of the one who indulges in this practise is debased and polluted by his own personal act it is also called 'self-pollution.' It is also called 'Onanism,' because for a similar offense, nearly four thousand years ago, God punished Onan with death. This sin is also known by another name, and is called 'masturbation.'—After the moral nature, the nervous system is next to suffer. In no other portion of the human body are so large a number of nerves brought so closely together as in the reproductive system. In the act of masturbation these nerves are wrought upon in such a manner as to produce most seri-

ous results.—While the nerves are thus being ruined, the mind is also suffering. The bright boy that stood at the head of the class is gradually losing his power to comprehend and retain his lessons. His memory fails him. His mind begins to lack grasp and grip.—He slowly but surely ceases to be positive and self-reliant.—While these moral and mental changes are taking place, the physical effects do not stop with the nerves. Health gradually declines. The eyes lose their luster. The skin becomes sallow. The muscles become flabby. There is an unnatural languor. Every little effort is followed by weariness. There is a great indifference to exertion. Work becomes distasteful and irksome. He complains of pain in the back; of headache and dizziness. The hands become cold and clammy. The digestion becomes poor, the appetite fitful. The heart palpitates. He sits in a stooping position, becomes hollow-chested, and the entire body, instead of enlarging into a strong, manly frame, becomes wasted, and many signs give promise of early decline and death.” He gives these as “some of the more prominent symptoms and effects of masturbation in boys and young men when the habit is frequently indulged, or after being continued for a period.”

Then follows this admission:

“In many cases these results may come slowly, but they come surely in all cases where this evil habit is persisted in, and I have personally known instances where they did come quickly, and where they made complete wrecks of some who were yet mere boys.—But I have not yet told you the worst. If persisted in, masturbation will not only undermine but completely overthrow the health. If the body is naturally strong, the mind may give way first, and in extreme cases imbecility and insanity may, and often do, come as the inevitable results. Where the body is not naturally strong, a general wasting may be followed by consumption, or life may be terminated by any one of many diseases. The terrible and helpless condition of those upon whom this habit has permanently fastened itself, you may judge from the fact that, in order to prevent the repetition of the act of masturbation, and if possible permanently to cure the victim of this vice, boys often have to be put in a ‘straight-jacket,’ sometimes have their hands fastened behind their backs, sometimes their hands are tied to the posts of the bed, or fastened by ropes or chains to rings in the wall; and in various other ways extreme measures have to be resorted to in the effort to save the person from total mental and physical self-destruction.”

Lest this should not be strong enough, he speaks of the effects of masturbation continuing to children and children's children, though it would seem that there could be little possibility of children ever coming to the offender if there were any truth in what has gone before.

While there are some redeeming features in Stall's book for young men and in others of the series, he, nevertheless, continues to maintain the attitude which I have quoted toward masturbation, assumes that every one is capable of maintaining, and that perfect health is always conserved by absolute, unlimited continence; and, though admitting that occasional emissions are physiological, he urges to take every precaution against these, as they usually cause feelings of "disgust with self" and have a "temporary enervating effect." This last seems to be especially misleading. There is no question, I believe, among the older or the modern medical faculty but that a robust, normal man, who, by sheer will power and constant vigilance, controls, reduces the number and finally prevents, or thinks he prevents, emissions entirely, in so doing, when the victory seems secure and control is no longer difficult, does not conquer his sexual instinct, but weakens or destroys it. It is a case of the old story of the horse going without oats, as retold by Freud in this connection—when he could go without oats entirely he died.

I believe, and I think, that most men and most physicians will agree with me, that as a rule a strong man who is striving to be continent and is not at all alarmed about himself after normal emissions, feels neither ashamed nor enervated, but relieved and exalted, better balanced and more capable of all kinds of mental

and physical labor. In every way his condition is a diminutive of that of the "bridegroom coming out of his chamber . . . as a strong man to run a race." Just as after normal, physiological, mutually satisfactory intercourse between healthy, vigorous men and their wives, not only the men, but the women recognize the literal truthfulness of the scriptural quotation, both having more joy in living, more capacity for all kinds of effort, more ability to endure sorrow and adversity, so the continent man or woman, after emissions or erotic dreams with orgasm, which are the nearest natural of anything outside the sexual act with one's chosen mate—and here the mate is a dream fancy—have somewhat the same feelings and capabilities of happy, conjugal partners, though in lessened degree.

There is enough in the hitherto published literature of cases to validate this view, though I do not rely on this, but base the assertion rather on the numerous statements of normal men and women who have gotten past the period of worry and alarm. Only on the rarest occasions have emissions in men or orgasms in sleep in women had anything but an exhilarating, steady, tonic effect; and the few instances where there has been self-disgust or a feeling of weakness or incompetency have been, to my mind, readily traceable to literature like that which I have extensively quoted or to that other literature very similar to it, though circulated by quacks for a very different motive. The object of the one being to frighten young people into giving up their habits or so-called vices; the object of the other being to frighten them into giving up their money.

Among the phenomena of emissions which I have observed and which I suppose many others have

noticed, but said little or nothing about, there is one thing which seems of considerable importance and which permits of some logical and useful deductions. Some men and a few women have told me that erotic dreams with emission or orgasm came regularly, fairly frequently, and that moderate erotic excitement during the day or evening, caused by contact with the other sex, seeing vaudeville or reading suggestive literature would be followed at night by an erotic dream and emission or orgasm, after which there was relief, a clearing of all the faculties and no more tendency to erotic excitement for some days and perhaps not for weeks, when the same hyper-esthetic psychic and physical condition would return, to be relieved in the same salutary manner.

These people have never suffered from the physical, and very little from the psychic symptoms of sexual abstinence. Others of both sexes have told me that sexual excitement was with them cumulative in its action. The various psychic and physical erotic stimuli produced stronger and more lasting results from day to day. The mind, in spite of every effort, would dwell more and more on these subjects and the physical symptoms of pain in ovaries or testes, erections of penis or swelling and moisture of the labia, almost constant local sensation and finally pain in the back and loins and a general feeling of bodily discomfort with a mental condition bordering upon obsession would result. During all this time there might be erotic dreams and great sexual excitement during sleep, but no culmination and the condition after sleep would be worse than before. If the will power were sufficient after a time there would be in sleep an orgasm which would give temporary relief and then the symptoms would

be repeated.

It seems to me that voluntary control of the sex function persists in sleep much more in some people than it does in others, as it is undoubtedly greater in the waking hours in some than in others, since the two types of cases often seem to be of people of about the same degree of sexual power or virility. As an illustration, let us make an analogy between these two types and two steam boilers of equal capacity, the one having its safety valve loaded with a heavy weight and the other loaded lightly or not at all. It is evident that in the former case, if the weight is very heavy, the water gets low and the fire rages intensely unless the weight is at such times raised by intercourse or masturbation, the fusible plug will be melted and there will be relief, with some small damage to the boiler or in extreme cases the whole boiler may explode.

In the other case, no matter what the stimulus, pressure or excitement, the valve lifts easily and there is instantaneous relief. Arguing somewhat "ex cathedra," it would appear that protracted sexual abstinence in that class of cases having the easily working safety valve would be a much easier problem for the individual and could be longer protracted, with less likelihood of permanent serious results than would be the case in the class where the safety valve was heavily loaded. If this is, as seems to be evident, the case, and humanity is not all run in the same mold in this respect, a very different rational sex hygiene should undoubtedly be recommended to these two classes of cases. I have taken fair samples of the medical and lay works on this subject, which have been and are still in constant use. Some works have more to commend them than these, and some have less. It is espe-

cially noticeable that several works by eminent biologists, while giving succinctly much valuable information on the important facts of reproduction and the sexual life, still have so strong a savor of tradition as to rob them of all value as sources of instruction for young people.

One must say, in passing, that, though the pamphlets issued by the various societies of moral prophylaxis are as yet by no means ideal, a great advance has been made and they are far more temperate in their statements about masturbation; and, though they practically all cling to the dogma that protracted, absolute continence for any person is consistent with perfect health, there is some excuse for it, for there are a few of the ablest physicians who still unquestionably subscribe to this view. These pamphlets, with their temperate statements, will do much good, but much less than they would do were not the minds of young people already filled with the ideas of the old intemperate ones, and were not that class of literature still far in the ascendancy. Nothing short of absolute contradiction of these ancient notions all along the line will free our youth from the obsession which has been becoming more fixed for ages.

The best short statement of the matter that I have seen is "A Letter from a Physician to His Son in College," by Doctor Woodruff, reprinted from *American Medicine*, July, 1906. The following quotations are from this valuable article:

"The most pernicious things in existence are quack pamphlets, designed for mere boys, describing the alleged harmful results of certain acts common to the young of all mammals. On account of a natural repugnance, public opinion positively prohibits a scientific discussion of this topic. It is therefore practically impossible

to give that wide publicity to the truth which will clear up current misconception. . . .

Masturbation often exists in the young of the lower animals and in many of the adults, but the reasons for its existence are wholly unknown. If it were as deadly as the quacks assert, the animal world could hardly have persisted until now. It is a proved fact that in our development we pass through stages of existence which epitomize our past evolution from lower forms of life and the boy therefore has an animal and then a savage stage, in which it is not at all strange that he should act like an animal or savage—and he does. . . . It is a wise nature that protects us from harm in many ways, and in this she is not remiss. Though the acts are unnatural and harmful in later years, yet there is some unseen agency protecting the immature. It is natural then, as the mind matures, that the boy should be much worried over the past and feel that in some way he has been ruined. This is the time he is sure to read some of the dreadful advertisements as to lost manhood from early indiscretions. As all boys pass through this period of worry, the quacks are sure of many victims whom they would not secure, if we were able to convince the poor scared creatures that the damage is remediable by healthy outdoor living, good food and clean thinking. . . .

Hence we have a flood of literature still further frightening the boy, who becomes thoroughly convinced that insanity is his fate. The useless suffering thus caused is so great, that we are almost justified in teaching that those early indiscretions of boys are harmless—or of some unknown use; though, of course, we cannot yet conscientiously do so. . . .

Nature, here, again, is our friend. The testicles secrete semen constantly and it is stored up in little reservoirs situated behind the bladder. When they become distended the semen simply passes into the urine or is forced out during sleep. As this goes on during the whole life, it is evident that these are not 'losses' as the quacks state, but normal excretions, neither harmful nor harmless. The number of these discharges may be looked upon as a man's personal equation—they may be but one a month or less, and I have known perfectly strong, healthy men to have several every week of their lives. It is easy to convince a thoughtless boy that he is losing his manhood, and untold thousands of dollars are foolishly spent to cure nature. What is far worse, they are told that sexual intercourse is demanded, and the poor boy is steered into the clutches of the prostitutes for possible infection with venereal disease.

And this brings us to the reason for this long letter and the reason for this new crusade of instruction in the sexual life—the utmost necessity for avoiding the prostitutes in modern civ-

ilization with its delayed age of marriage. The amount of disease and death resulting from 'the social evil' is so appalling that it is rightly called the 'great black plague.' Every prostitute is infected with venereal diseases some time in her career, and usually often. The majority, even though they show no symptoms, are found to harbor the germs, and they thus spread broadcast the diseases which are playing such havoc in other walks of life."

We shall not have, even among people apparently normal, a "sana mens in sano corpore" until we prevent the establishment in the mind of the entire community of the fixed idea that some early instinctive act or some transient, maybe excusable, transgression of the evangelical code of sexual ethics has debased the mind and weakened the body irretrievably and eternally. I am aware that, notwithstanding the early attitude of the church, the modern church and clergy are fast becoming a unit in adopting a biological rather than a teleological basis for a code of sexual morals. Of such as have not adopted this view I ask, would it not be wise to say, "By their fruits ye shall know them"?

Suppose a superfluous twig is broken off or some windfalls drop from the tree (there are little imperfections in all nature and in all human nature), let us look at the *tout ensemble*, the symmetrical, green-leaved, heavily fruited tree, let us give more thought to the ultimate, well-rounded-out future and less to the little mistakes and disharmonies in the past and present. This certainly will be better for the ordinary adult man and woman, and infinitely better for the youth of both sexes.

CHAPTER VI

VIEWS OF AUTHORITIES

A DIGEST of all the literature on this subject would be a life work, and, for present purposes, I propose to give, in very condensed form, only a few of the results obtained by the most authoritative investigators and to indicate profitable reading for those who care to follow the subject further. The varying degrees of subnormality and abnormality and the often weakened power, though usually more frequent manifestations of the genesic sense, with corresponding exaggerations of self-injury in functionally nervous people, as well as the various degrees of expression and repression which, so far as observed, occur in normal people, make it absurd to look for anything like uniformity in the results of those who have studied sexual phenomena in man, even if it were possible to conceive all the students of this subject as "tarred with the same stick." As a matter of fact, these observers are as divergent in their preconceived notions, later conclusions and in their own psychic and physical sex manifestations as are those whom they observe, and the greatest care on the part of the author will not entirely exclude this personal element, which adds still more to the already widely different opinions and conclusions from observed facts. Considering the conditions, there was a surprising unanimity of opinion among the older writers on this subject, and there is evident to-day, though often hesitatingly set forth

and regretfully accepted, an approach to a similar unity of judgment when facts are used as a basis. This judgment is, however, nearly diametrically opposed to the old opinion. Tissot, Lallemand, Voltaire and the anonymous author of "Onania" were very consistent in their opinions. They terrified the ignorant and nervous and disturbed the educated and robust in their time and for centuries later, and will, perhaps, always with their lurid pictures of the results of "The Heinous Sin of Self-pollution" and of other sex sins and crimes, which sex deviations we now know to be largely early manifestations of a normal instinct or later manifestations of an instinct unusually strong and healthy. The opinions of these writers have been so largely reflected in the writings of their contemporaries and even in the writings of the present time that these ideas have become almost obsessions in the mind of every man and in the minds of many women.

Alienists and neurologists, with the gravest satisfaction, for centuries attributed epilepsy, imbecility, many functional neuroses and a variety of psychoses to masturbation, although a large proportion of the cases in which this was given as the sole etiological factor, were those of patients who had the diseases congenitally or acquired them years before they contracted this habit. Within recent years physicians have become more discriminating, and it would be hard to find to-day a specialist (I certainly can find no recent writer) who would so confound causes and symptoms as unqualifiedly to attribute any of these diseases or any other disease to this single causative factor. Griesinger, at the beginning of the nineteenth century, first called attention to what is now pretty universally recognized as a fact, namely, that so-called harmful

results of masturbation were not usually due to masturbation itself but to the fear, self-condemnation, etc., which sensitive people had as a result of the social and medical attitude toward the practise. Emminghaus says later that it is only on a congenitally morbid nervous system that masturbation can produce any serious results. Ellis says that, in his judgment, "in normal persons, well past the period of puberty and otherwise leading a chaste life, masturbation would be little practised except for the mental and physical relief that it brings. Many women of this class, unmarried, living lives of sexual abstinence, assert emphatically that only by sexually exciting themselves at intervals could they escape a condition of obsession and sexual oppression which they felt to be hysteria."

The present study not only goes to support these three views, which are typical of the best of the informed scientific and medical writers of recent years, but it would seem from it that a bolder statement is inevitable. I cheerfully accord, not only as a result of this study but as the result of many years' medical experience and as the result of the consensus of opinion which I have obtained from many representative American physicians and scientists, my unqualified concurrence with these views. That no hint of these more recent ideas nor of this attitude appears in the ordinary lay and semi-medical books of advice to young people is astounding. Here it may be well to state that this study was calculated to bring out facts especially in regard to the two most important manifestations of the sexual instinct, on the right interpretation and handling of which depends, more than on any other two factors, the future well-being of society; the one, masturbation (or, to borrow and modify Havelock

Ellis's word, conscious "auto-erotism") which, though its dangers are magnified, is commonly inadequately treated; the other, promiscuous intercourse, the harmful influence of which, on the individual and society, has only recently been recognized in its full, far-reaching significance.

The former of these practises has usually been completely interdicted and, while the latter has been strongly advised against, its harmful results have been considered less far-reaching than those of the former, and the prophylactic for it, after the strict interdiction of the former, has been often insufficient; for will power and self-control can but often fail in the face of an instinct so powerful and all-pervading as that of sex, especially in view of the ordinary weakness of human nature, surrounded, as it usually is, by an environment predisposing to the recognition of omnipresent, instinctive and emotional desires and physical needs rather than more remote ethical principles. The study of auto-erotism by Havelock Ellis has been so extended, so many of his results have been based on facts, and it is, throughout, so dispassionate and unprejudiced that I shall briefly summarize his chapters which relate to this, largely in his own words, and quote his views. He defines auto-erotism as "phenomena of spontaneous sexual emotion, generated in the absence of an external stimulus, proceeding, directly or indirectly, from another person."

In widest sense this includes some morbid conditions and the normal manifestations which appear in art and poetry and, more or less, color the whole of life. The sexual orgasm during sleep is the typical form of auto-erotism. Onanism is an incorrect, self-abuse a narrow, and masturbation a still narrower term applied

to some of these manifestations which have been more frequently studied. Scientific soundness and moral sanity have been sacrificed by restricting this field and by viewing special groups of phenomena and not "the great group of natural facts" which come under auto-erotism as a whole. He says that this important study has been treated dogmatically, and widely divergent opinions have been expressed. He considers especially the prevalence and nature and the moral, physical and other effects of auto-erotic phenomena, gaining his information from continental and American literature and from the experiences of some fairly normal individuals who ought, he says, to be more generally studied. He states the fact that animals in isolation and sometimes in freedom have various forms of spontaneous, solitary sexual excitement and names many species of animals, domestic and wild, which are known to masturbate. In the human species this practise is prevalent, not only among civilized peoples, but among nearly all barbaric or semi-civilized races whom we know anything about. He next discusses the various instruments and natural objects used by women, who resort to artificial appliances more often than men because of the anatomical differences, and it develops that, aside from many specially designed articles, like the artificial penis of China, the rin-o-tama of Japan and the olisbos of classical days, almost every known vegetable or natural or manufactured object which has a size and shape in any way permitting has been used for this purpose.

Riding on hobby horses, on horses, bicycles, in a railway train or running a sewing machine, are all methods of producing sexual excitement and of obtaining the orgasm, as are also crossing the thighs and ex-

erting pressure with muscular action in those who have scruples against the use of the hands or instruments, and imagination alone, as in the day dream, when any mechanical assistance is repugnant, and finally, in some men and many women, spontaneous orgasms occur without psychic or physical assistance, at the sight or touch of some person or object, and orgasms occur in nearly all normal men and in the majority of women entirely unconsciously during sleep. This form of sexual excitement, regarded to-day by many as a manifestation of health, is, by some physicians, regarded as a "somewhat unhealthy phenomenon." He thinks that there are important differences in the auto-erotic sleep phenomena of men and women. In men these appear about puberty, continue at intervals during chaste sexual life, and are usually accompanied by voluptuous dreams, depending on position in bed, condition of the bladder, physical or emotional excitants or alcohol. They are likely to be in monthly or yearly rhythms and few traces are left to influence the waking state. In women they are much more irregular, being less likely to occur in young women, even if of strongly sexual temperament, before they have experienced the orgasm in a waking state, than in chaste young men under like conditions.

In women there is a far deeper impress left on the waking state and "the erotic dreams of the night may be the erotic delusions of the day." Women often declare that they have been violated by men when these men have approached them, sexually, only in dreams. This has a medico-legal significance. The erotic dreams of hysterical women are often unsatisfactory, even painful, and in the intense emotional strain of hysteria, when the physical powers are weakened and

the psychic centers disturbed, sex acts are often repugnant and painful, as they often are when the organs in normal people are exhausted by excess or when there is a powerful moral check placed against an intense physical demand for activity.

He now treats of hysteria in women in its relation to auto-erotic phenomena in sleep. The hysterical attack proper and the nocturnal hallucinations of this condition are closely allied, as Sollier, Feré and all recent authorities agree. Hysteria, says Sollier, in substance, results from disturbance of sensibility in widest sense. Hysterical persons are in a state of pathological sleep or vigilambulism. The disorder of sensibility may be due to exhaustion of brain sensory centers from constitutional weakness, violent emotion or toxic influence.

Ellis then discusses the question as to whether hysteria is or is not caused by connection with conscious or unconscious sexual emotion. Plato, Hippocrates, Aretæus, the Arab physicians, Ambrose Feré, Forestus, Fernel, practically all the ancient writers, except Galen, connected it with the womb and it was derived by them from some disorder of this organ or from the repression of natural desires.

Lepois showed that hysteria appeared in both sexes and overthrew the old doctrine. Willis confirmed this, and then came Sydenham's comprehensive picture of this disease. Though no longer possible to maintain the crude womb theory of Hippocrates, it has, in a modified form, as hysteria is so often associated in some way with the sexual emotions, been maintained by James, in the middle of the eighteenth century, and later by Villermay, Foville, Landouzy, Laycock, Clouston, Hegar, Balls-Headley, Lombroso and Fer-

rero. Then Briquet paved the way, and Charcot overthrew the sexual theory of hysteria. He declared it a psychic disorder entirely, and said that there was only one kind of hysteria, and recognized no cause but heredity. But, contemporary with Charcot, Donkin showed the great part which the emotions played in this disease and the great influence on it of puberty in women, owing to the greater extent of their sexual organs, and consequently greater innervation. Setting aside a physical sexual cause for hysteria did not set aside a psychical one. There are cases of animals having unsatisfied sexual desires presenting symptoms very like hysteria.

Ellis himself, in '94, said that there was a tendency to unduly minimize the sexual element in hysteria, and that the old error came from making the physical sex organs the cause of this. The non-favorable results of the surgical removal of these organs showed that they themselves were not the cause; but it does not follow that even physical sexual desire, when repressed, is not a cause of hysteria. Sexual desire, though founded on the sexual apparatus, is a nervous and psychic fact, and to put the sexual organs out of count is not sufficient; for the sexual emotions may exist before puberty and persist after complete removal of the sexual organs. So writers have tried to show that sexual desire cannot be a cause of hysteria. Briquet claims that hysteria is rare among nuns, which is not a fact; and that it is frequent among prostitutes, which, if true, would support the view that it is of sexual origin.

Krafft-Ebing believes most hysterical women not anxious for sexual satisfaction. Pitres and others mention the frequently painful nature of sexual hallucinations

in the hysterical. The psychic, sexual sphere is not confined to the gratification of conscious sexual desire.

The frequent absence of sexual feeling may signify a disorder of the sexual emotions. That sexual intercourse does little good and that sexual hallucinations in the hysterical are painful does not militate against a sexual causation of hysteria. There may be analogy between the fact that a heavy meal injures a starving person and the fact that intercourse is often unsatisfactory or injurious to an hysterical woman. The former notion that the admission of a sexual causation for hysteria would be a discredit to the patient has had much to do with preventing this admission. Charcot called hysteria a psychic disorder, but made no psychic analysis of his cases; and, being a man of haughty and repelling personality, was little qualified for this work. He had no confidence in subjective, but relied altogether on objective symptoms. He spoke of suggestibility, but left the partial explanation of this to Janet, who, recognizing that the emotions were potent causes of hysteria, and showing some of the mechanism of the process, made it clear that strong emotions tend to produce anæsthesia, mental disaggregation and abulia. Breuer and Freud have attempted to show in detail how the sexual emotions cause hysteria. They consider, from the close observation of 18 educated hysterical patients, that such patients are usually of superior intelligence, not so much suggestible as abnormally excitable, that the psychic weakness is only apparent, resulting from the splitting up of the mental activity, which is only partly conscious. Slight physical traumatism may produce nervous shock, which is synonymous with psychic traumatism or hysteria. Fear may produce a lesion of the

emotional organism. A commonplace fear often is rooted in a lesion of the sexual emotions, e. g., a girl had been surprised on a dark staircase by a young man whose attentions she had resisted, though her sexual emotions had been aroused. She forcibly escaped from him. A few days later a cat sprang on her shoulders while she was on the same stairs and she had her first hysterical attack at this time. All of Breuer and Freud's cases have some similar secret lesion of the psychic sexual sphere. This usually dates from puberty, and is of such secret nature that it is always hidden and unacknowledged.

Hypnosis is often necessary to bring this lesion into consciousness. The psychic traumatism has introduced "a foreign body" into consciousness which cannot be accepted or talked about and cannot be transformed like ordinary experiences. We have the same process in the highest sphere of human activity as when an irritation to the nasal mucous membrane, failing to liberate the sneezing reflex, produces excitement which, unable to stream out along motor channels, spreads over the brain and inhibits other activities. Confession usually relieves and sometimes completely cures these conditions. The physical symptoms of hysteria are produced by conversion out of the injured emotions which then sink into the background or become sub-conscious. A psychic shock, producing disgust, for the reason that the shock and the disgust were present coincidentally, may have, as its outward manifestations, nausea and vomiting. This symbol may persist and increase, being reenforced by the emotion which may have become sub-conscious. Breuer and Freud consider that the hysterical convulsion contains the hallucinatory reproduction of a recollection which, when trans-

lated, gives the origin of the hysteria. Freud says, "From whatever symptoms we start, we always unfailingly reach the region of the sexual life. Here, first of all, an etiological condition of hysterical states is revealed. Every case of hysteria has some sex experience of early life at bottom." Ellis does not think that this is a necessary conclusion, but hysteria is undoubtedly often "a manifestation of the sexual emotions and their lesions; in other words, a transformation of auto-erotism. A diffuse, hysteroid condition is present in many apparently normal people who may never develop serious symptoms. These people, under stress and strain, could furnish fertile soil for hysteria." "We may also have to recognize that, on the side of the sexual emotions, as well as in general constitution, a condition may be traced among normal persons that is hysteroid in character and serves as the healthy counterpart of a condition which, in hysteria, is morbid."

He quotes Doctor King, who says, in substance, that sexual hysteria is temporary modification of the nervous government and distribution of nerve force, occurring in prudish women of strong moral principles who resist every liberty or approach from the other sex, consisting in transient abdication of the volitional, self-preservational ego to the reproductive ego and it compels the woman's organism whether she will or no. Ellis says that the sexual orgasm and the hysterical fit are analogous in that both discharge nervous centers and relieve emotional tension. In many hysterical cases normal sexual excitement has ceased to give satisfaction, but there is still need of nervous discharge, which occurs in the hysterical convulsion. As to prevalence of masturbation, Berger says that 99 per cent. of

young men and women masturbate occasionally, while the hundredth conceals the truth. Cohn accepts this, while Rohleder says it is practised by 95 per cent. of adolescents, though many think it is less frequent. There are few exact observations, but it is common in all countries, classes and ages, and in both sexes. Tissot, Morris, Pouillet, Näcke, Morgalia, think it more common in women. Christian, Tait, Spitzka, Dana and Moll, more common in men, and Garnier, Rohleder, Sudduth and Kellogg think it equally prevalent in both sexes. Ellis himself thinks that, while very common in most boys and girls during puberty and adolescence, it is probably less common than supposed, and more frequent in boys than in girls, but after adolescence he thinks there is no doubt that it is more common in women. He says, "I have been much impressed by the frequency with which masturbation is occasionally practised by active, intelligent and healthy women who otherwise lead a chaste life."

A lady of experience tells him she thinks that all women who remain unmarried masturbate, and he thinks that, though this should be qualified, it is near the truth as regards young and healthy women who, after having had normal sex relationships, have been compelled, for some reason, to break them off and lead a lonely life. Some women, who are probably not in normal health, never have the sex instinct aroused and neither masturbate nor show desire for normal gratification. Passive gratification by revery or day dream is much more common in women than in men. Finally he takes up the symptoms and results of masturbation.

After speaking of the author of "Onania," Tissot, Lallemand and Voltaire as well-meaning but misguided writers, and of the suffering, dread and remorse

experienced by thousands of ignorant and often innocent young people, brought about by their exaggeration and by those of mistaken medical authorities, whose mistakes tradition has brought even to our own time; and after mentioning the many diseases and symptoms which were attributed to this cause, he says, "There appears little evidence to show that simple masturbation, in a well-born and healthy individual, can produce any evil results beyond slight functional disturbances, and these only when it is practised in excess." He speaks of the traditional tendency to attribute insanity and nervous diseases to masturbation and says that "We owe the first authoritative appearance of saner, more discriminating views regarding the results of masturbation to Griesinger, who was upheld by Berkhan, Vogel, Uffelman, Emminghaus, Kiernan, Christian, Näcke, Koch and Krafft-Ebing," while "Marro and Spitzka have been induced, by tradition, to take up a position which their own scientific consciences have compelled them practically to evacuate." Rohleder, who takes a serious view of the results of masturbation, says, "Masturbation is never the direct cause of insanity." Yellowlees says that "Unless the practise has been long and greatly indulged, no permanent evil results may be observed to follow." Näcke says, "There are neither somatic nor psychic symptoms peculiar to Onanism, nor is there any Onanistic psychosis. I am prepared to deny that Onanism ever produces any psychosis in those who are not already predisposed." Erb says, "In moderation, masturbation is not more dangerous to the spinal cord than natural coitus and has no bad effects." Toulouse, Sir James Paget, Fürbringer and Courshmann agree with him. After reviewing the question, Ellis says, "We

may reach the conclusion that, in the case of moderate masturbation in well-born individuals, no pernicious results follow and no general signs of it can be regarded as reliable in either sex." He agrees with Clouston that "The opposing views on this subject may be simply expressed by the fact that the writers on both sides have ignored or insufficiently recognized the influence of heredity and temperament." Still Ellis says that any excess in this practice may produce results which, though slight, are yet harmful. The skin, digestion and circulation may be disordered and headaches and neuralgia may occur, and a lowering of nervous tone, as after natural excess.

Ellis, with Rohleder, Freud and Krafft-Ebing, thinks it a frequent cause of neurasthenia, and Ellis says it may, when practised in excess by women before puberty, lead to an aversion for normal coitus later in life. He thinks it often produces in women a divorce between the physical, sensuous impulses and the ideal emotion. On the psychic side the most characteristic result of excessive masturbation is a morbid heightening of self-consciousness without corresponding self-esteem. A tendency to solitude and an aversion to society are noticed in the male, and a deficiency in shyness in the female. False and high-strung ideals of life may be fostered by this habit. Still many people, prominent in literature and art, have masturbated excessively; e. g., K. P. Moritz, Rousseau, Golgol and Goethe. Again, he says, "How far masturbation, in moderately healthy persons, living without normal sexual relationship, may be considered normal is a difficult question, only to be decided with reference to individual cases. As a general rule it may be laid down that, when masturbation is only practised at rare intervals, and *faute*

de mieux, in order to obtain relief for physical oppression and mental obsession, it may be regarded as the natural result of unnatural circumstance, but that when, as often happens in mental degeneracy, and as in shy and imaginative persons, perhaps of slightly neurotic temperament, as may also sometimes become the case, it is practised in preference to sexual relationship, it at once becomes abnormal and may possibly lead to a variety of harmful results, mental and physical." Cases have been frequently recorded where moderate masturbation produced good results.

Masturbation, he concludes, like Professor Suduth, "is, in the main, practised for its sedative effect on the nervous system. The relaxation that follows the act constitutes its real attraction."

I quote the following from a leaflet issued by the Chicago Society of Moral Prophylaxis: "The first function of the reproductive organs is to rebuild the body into the man. A boy deprived of these organs in childhood (by castration) never becomes a perfect man in either body or mind; and a boy who abuses these organs before he attains manhood risks the loss of the manly perfection which he might otherwise attain. Most boys, fortunately, discontinue this habit before permanent injury is sustained."

Dr. M. Thiernich, of Breslau, in Pfannndler and Schlossmann's recent work on "Diseases of Children," says: "It seems justifiable to include masturbation in the group of hereditary neuropathic phenomena, because it is a pathological condition only when practised to excess and because this is the case practically exclusively in psychopathic individuals."

In connection with this subject it is appropriate to give a brief résumé of Freud's sexual theory of the

causation of hysteria and the neuroses and psycho-neuroses in general. I also desire to add to this, in another chapter, several cases which have come under my own observation in this field, with the opinions arising out of the study of sexuality in the neuroses and in normal people in relation to Freud's theory.

Freud bases hysteria on an injury to the psyche arising in the sexual field, and calls simple hysteria analogous to traumatic neurosis. Later he asserts that if a day dream or youthful fancy of a sexual nature is repressed because antagonistic to the ethical standards of the individual it may become sub-conscious and still continue to exist as a trauma in consciousness. He later concludes that such traumata occur in early childhood and may be either the result of a nearly forgotten or sub-conscious memory of a sexual assault or sight of this period or some infantile sexual practise of the patient himself, changed by pubertic fancy into some act of seduction in an attempted defense against this early sexual activity. In all cases this early injury becomes partially forgotten or forced entirely into the sub-conscious by repression or attempted expulsion. The repression arises from the presentation of a sexual sight or the arousal of sexual emotions out of harmony with or repugnant to the ethical standards of the individual. If this idea is not worked over and made a part of the totality of consciousness (abreaction), but is repressed or wholly forgotten, still the original trauma remains like a foreign body in consciousness and causes, especially in those of neurotic predisposition, hysteria. These isolated pathogenic presentations retain their "freshness and affective force" since they are isolated, and associations which would allow their "abreaction, reproduction" and con-

sequent incorporation with the totality of consciousness are prohibited. This destroys the unity of consciousness, a splitting or dissociation of which, with abnormal "hypnoid states, is the chief phenomenon of hysteria." The split off, hypnoid portion of consciousness, disbarred from association with the main personality, still has associations within itself and may become more or less organized. Hysterical symptoms are a projection of this hypnoid portion of consciousness into the bodily innervation when it is temporarily not controlled by the normal consciousness. The whole bodily innervation may be transferred to the hypnoid consciousness during an hysterical attack. Janet's familiar illustration of the polygon isolated outside the circle of the main consciousness is practically identical, so far, with this conception.

Freud's treatment, at first by psycho-analysis under hypnotism, and later by psycho-analysis with the patient in repose and under suggestion, consists in removing the superimposed layers which have gradually clustered around this pathogenic focus in consciousness or in the sub-conscious, and at last bringing to light the focus or nucleus itself. This affords each layer and the nucleus, in turn, an outlet "or abreaction of the strangulated affect through speech." As these parts are brought up in detail they are either brought into associated relation with the normal consciousness, and thus rendered innocuous, or else disposed of entirely through the suggestion of the physician. Janet finds the splitting of consciousness due to congenital incapacity for psychic synthesis or to a narrowing of the field of consciousness, while the etiological sub-stratum of hysteria, according to Freud, is a painful idea in the sexual realm which is isolated

and perhaps forgotten, but which gives rise to a special, bodily innervation and furnishes the somatic symptoms from the secondary, created, hypnoid states. In some cases the idea is unconsciously isolated, in others this is entirely volitional, and in other cases still there is no splitting but simply a retention of the painful idea. The acquired or defense hysteria occurs in a normal person who encounters in the sexual sphere an experience, idea or feeling evoking such a painful affect "that the person wills to forget it, as he does not feel equal to removing the resistance between it and his ego." This forgetting is entirely or partially unsuccessful and leads to hysteria, obsessions or an hallucinatory psychosis. If an obsession results, it is for the reason that, in the process of trying to forget, the strong, painful idea is changed to a weaker, less painful one.

The weak idea then causes little association work, but the excitement of the strong idea is separated from it and must be used in some other way. In hysteria it is expended in somatic disturbances by partial or total conversion. If the person is neuropathically predisposed, there is no adaptation for conversion. Still the effort at defense substitutes the weaker idea, which, affect and all, since there is no conversion, remains in consciousness. The freed affect attaches to other not unbearable ideas which, because of the false connection, become obsessions. When the person has subdued the unbearable idea he gets the obsession. Often the original idea has been so obscured that psycho-analysis is required to trace it back to its sexual origin. Some cases in which unbearable sexual ideas probably keep recurring, with constant attempts at defense, exhibit by turns unbearable ideas and obsessions. Here the

striking symptoms of hysteria are absent, as the whole transformation is in the psychic sphere and in hysteria part is converted into somatic disturbances.

Freud separates from the classical neurasthenia of Beard a definite symptom complex which he characterizes as "anxiety neurosis (*angste neurose*).¹" The chief symptoms of this new neurosis are, (1) general irritability, especially auditory hyper-esthesia; (2) anxious expectation or an "uneasy and pessimistic conception of everything"; (3) a sudden feeling of anxiety without an external stimulus or idea as a basis—fear of sudden death, etc. This anxious feeling may be combined with disturbances of any of the somatic functions—heart spasms, profuse perspiration, etc.; (4) any one of these symptoms may constitute the attack or the anxiety itself, such as heart disturbances, respiratory disturbances, profuse perspiration, inordinate, appetite, trembling and shaking, sudden diarrhoea, locomotor dizziness, congestion (*vaso-motor neurasthenia*), paresthesia, nocturnal frights, vertigo, phobias, gastro-intestinal or urinary disturbances, paresthesias establishing themselves in a sequence, but differing from hysterical paresthesias in being atypical and changeable, a tendency to chronicity, in which the original anxiety becomes wholly or partly obscured. Anxiety neurosis occurs without apparent cause at times, and then it is usually easy "to demonstrate a marked hereditary taint."

When this neurosis is acquired it is almost always possible to trace the etiology to "injuries and influences from the sexual life," such as virginal fear, which appears at the first encounter with the sexual problem or at the first revelation of hidden sexual matters, like seeing or reading for the first time of the sexual act,

fear in the newly married (here no neurosis appears if a primarily sexually anæsthetic condition is displaced by the normal sensation, but occurs if the husband has ejaculatio præcox or diminished potency or when coitus interruptus or reservatus is practised without the wife's obtaining complete satisfaction), in widows and intentional abstainers and at the climacteric when there is increase of desire. This neurosis occurs in men also, in intentional abstainers, when there is frustrated excitement, as during the engagement period, in coitus interruptus if the man voluntarily controls coitus and delays ejaculation in order to satisfy the woman, fear at the climacteric (when this is present) in men. Neurasthenics change into cases of anxiety neurosis in consequence of masturbation as soon as they refrain from this method of sexual gratification as "these persons have made themselves especially unfit to bear abstinence." Anxiety neurosis only occurs in individuals of either sex who are sexually active and potent. No anxiety neurosis occurs in a neurasthenic who has markedly injured his potency by masturbation, nor in a strictly sexually anæsthetic woman. Anxiety neurosis may occur as the result of over-work, sleeplessness or excessive exertion. These last causes do not appear to be of sexual origin but are probably due to some of the before-mentioned sexual injuries acting through summation; and while the neurosis appears to result from such a banal injury as over-work, etc., it really dates back from this secondary to a primary injury in the sexual sphere.

Adequate action for the sexual impulse is a complicated spinal reflex act which relieves the nerve endings and all physically formed preparations for this reflex act. The somatic excitement is clearly continu-

ously developed in the male from pressure on the nerve endings of the walls of the seminal vesicles and probably also in analogous ways in the female. This continues to increase until it overcomes the resistance of the intercalated conduction as far as the cortex. It then becomes psychic excitement. Then the sexual ideas become energetic and a libidinous tension with the impulse to remove it results. This must result by adequate action to free the nerve endings of pressure, or after the excitement has reached liminal value psychic excitement is continuously produced. Adequate action removes the pressure and abolishes the somatic excitement which exists at the time and the sub-cortical connection reestablishes its resistance. Anxiety neurosis results if unrelieved somatic excitement causes continuous production of psychic excitement which, when it can no longer accumulate, is not transformed to psychic excitement, but is expended sub-cortically in other than the adequate action. That is, anxiety arises when there is decreased psychic participation in the sexual processes. This is caused by the deviation or the diverting of the somatic excitement from the psyche and in the abnormal utilization of this somatic excitement. Abstinence in man may have two consequences, (1) somatic excitement accumulates; (2) it becomes diverted to a route where there is more chance of discharge than through the psyche. It then diminishes the libido and is manifested sub-cortically as anxiety. If libido is not reduced or if the somatic excitement is expended in pollutions, or if it is exhausted by repulsion, everything else except anxiety neurosis is formed. Abstinence is also the cause of the trouble in frustrated excitement, and in considerate coitus reservatus the trouble results from the fact

that it "disturbs the psychic preparedness for the sexual discharge by establishing, besides the subjugation of the sexual affect, another distracting psychic task." This distraction also diminishes the libido and then the results are like those of abstinence.

In old age the libido does not diminish, but the somatic excitement increases beyond the capacity of the psyche to subjugate it. In virginal fear the ideas with which the somatic excitement should combine are not sufficiently developed. The same occurs in the newly married woman who has some somatic excitement and the husband has *ejaculatio præcox*. In this case the psychic excitement or libido gradually disappears, as there is not psychological gratification and the somatic excitement is expended sub-cortically. Widowhood, voluntary abstinence and the climacteric act the same in woman as in man, but in abstinence there occurs also in woman an intentional repression of sexual ideas. "The masturbator becomes neurasthenic because he merges easily into a state of abstinence after long being accustomed to afford a discharge, though an incorrect one, for every little quantity of somatic excitement. When there is anxiety from over-work, etc., it results for the reason that this renders the psyche, which before was adequate, now incapable of subjugating the somatic sexual excitement." Anxiety is a substitute for the omitted specific action. An exogenous task too great for the psyche causes fear. An endogenous task too great for the psyche causes anxiety.

CHAPTER VII

ABSTRACTS FROM CASE-BOOK, WITH REFLECTIONS ON FREUD'S "SEXUAL THEORY OF THE NEUROSES"

1907. MRS. L. Age, 32. Hystero-catalepsy.

Eight weeks ago had a slight illness, became tired and nervous and skipped a menstruation. Her doctor came and expressed the opinion that she was pregnant. She has always had severe dysmenorrhœa, went to bed at every menstruation, usually slightly hysterical and every one waited on her, with medicine, sympathy, etc. Her mother was neurasthenic. Patient married several years ago and in very good health till this attack. A doctor had once told her that she could never have children. For 8 weeks her symptoms have been as follows: By day, helpless and unable to walk, but if left alone at night she would get up and run all over the house. Often screamed and had spasms, when the whole body was contorted. After these attacks the catalepsy was marked. It often took three people to keep her in bed. Her eyes were staring and her limbs rigid, in a semi-flexed position, when taken from the train and to her room. She had taken no solid food for four weeks, usually had no sleep at night and was constipated.

Her nurse had been in the habit of telling her husband, when he returned from work, "She is worse and worse—we have had a terrible day," etc., before the patient. Her doctor was worried and told the family

he did not fully understand the case and that she was probably pregnant.

I immediately examined her, with her doctor, and, detecting no evidence of pregnancy, and though she was apparently unconscious, told her of this and that menstruation often ceases during nervous attacks. I told her nurse, privately, to tell the patient that hers was a simple case and that she would soon get well, to be firm and ask little at first, but compel implicit obedience, to pay no attention to her screams or spasms except to keep her from injuring herself. I then told the nurse, outside the patient's door and for her benefit, that this was an interesting though simple case and would be of very short duration. I also told the nurse, in the patient's hearing, to call me if she had a convulsion and I would bring her out of it quickly. She had but one of these, and at a time when I think she thought I was away, but I appeared in the room immediately. I paid no attention to her at first, though she was making horrible grimaces and throwing herself about the bed, with her whole body writhing and twisting. I talked in a joking manner with the nurse and finally said this is a simple case and she will soon be well, but it is interesting. Sometimes you can pinch or prick these patients and they will not feel it. Thereupon I did pinch, first one arm and then the other. This attack soon ceased and she did not have another. One week later, when I told her that I would have to go to see another patient, she said, laughingly, "Do you have to pinch her, too?" She did not sleep much for two nights and on the evening of the third I sat by her bed perhaps two hours and talked with her. Being sleepy myself I yawned frequently and told her that on account of the altitude and the air one could hardly

help sleeping here; also that I felt sure that she would sleep. She did become sleepy and yawned herself. I kept talking and suggesting sleep until she was apparently glad to have me go. She slept well that night and every night thereafter. I gave instructions for her to be given solid food and to insist on her eating it. After four days she came to the table and ate just as the rest of the family. The only medicine given was *cascara sagrada*.

My own baby was often taken to her room and she took an interest in her at first and was much interested in watching her and hearing about her. I told her that she would undoubtedly have no trouble in childbirth, as she was perfectly normal, and that I hoped we made a mistake in thinking her not pregnant. She admitted that she almost hoped she was in that condition, which really proved to be the case. After she is apparently well she tells me what she can of the cause of her trouble. A doctor who examined her when she was a young lady in order to treat her for dysmenorrhœa, told her she could not live through having a child. When she thought herself pregnant fear of the result, which had always haunted her, assumed great proportions. Her people were disturbed and her family physician seemed grave about this.

Soon the attacks commenced, each beginning with the fear of some dreadful catastrophe; then there was the hallucination of some fearful shape hanging over her and then, for a time, all was a blank.

After four weeks she went home and remained perfectly well. She had her baby, after a normal confinement, six months afterward. The child was a robust boy and she nursed him, but he died one year after he was born. She was grief-stricken, but bore her

affliction like any normal woman and has remained well since, nearly 8 years.

This case was diagnosed as hysteria with cataleptic symptoms by two competent physicians, and I saw no reason to question the diagnosis. There was evidently an injury to the psyche in the sexual sphere during puberty. From knowing some of the circumstances I naturally guessed what the nature of this injury was and treated the trouble wholly by suggestions, which the patient doubtless converted into auto-suggestions. Her story of the causation of the trouble was given me only after her recovery, when it was given me without any special attempt at psycho-analysis, in answer to direct questions, without any intentional suggestion on my part. The fear of death at child-birth had never been forgotten nor sub-conscious, and it was neither told nor abreacted to through speech until after recovery. While I believe that Freud's cathartic method is certainly efficacious in many cases, and while I am convinced that there is a psychic trauma of a sexual nature underlying most cases of hysteria and perhaps of most of the neuroses and psycho-neuroses, I nevertheless think it exceedingly difficult to say whether it is in all cases psycho-analysis with abreaction which cures, or whether it may be often purely the suggestions of the physician, converted to auto-suggestions on the part of the patient, which produce the beneficial effect. Neither am I satisfied that the trauma is sub-conscious, partially obscured or even in the background in many cases. Nor can I think that it is always pre-pubertic in its origin. Of course it may be said that in this case there still existed other earlier established traumata which my imperfect analysis failed to reveal, but if so why was there apparent

complete recovery and no recurrence under the severe shock of the loss of her child?

There is some reason for consideration of the view of Dubois that hysteria is a state of auto-suggestibility which hetero-suggestions, if they can be incorporated in the patient's psyche as auto-suggestions, will readily cure. Certainly it appears that he has cured his cases by wise conversations and appropriate suggestions which his patients failed to recognize the directness of and therefore could use as their own. He does not appear to have always been sure of the primary cause, nor does this appear to have been necessary in this and other nervous states, neither has there always been abreaction through speech. Either the foreign bodies in consciousness have been adjusted by the patients themselves, when they were conscious of the nature of these traumata and had obtained the right point of view in some way from the physician, or, if unconscious of them, all connections between the main consciousness and the isolated portions have been severed, and also between the parts of the isolated portions, so that these traumata have remained like any ordinary, insignificant, benign growths, present, to be sure, but incapable of initiating any pathological process.

I next present an abstract of the history of three cases which I considered neurasthenia of severe type, with beginning mental symptoms, but which certainly presented many features of the subdivision which Freud has named anxiety neurosis. These three cases seem to conform pretty well to his symptomatology, to have similar etiological factors and to have been relieved, at least two of them, in the same manner as some of his cases.

Mrs. E. 43. About 7 months ago broke down completely. In bed a long time and worried excessively, then went away from home and improved somewhat, but was worse as soon as she returned. Has had some pelvic trouble for years, arising from laceration of cervix. Has two children. Worries constantly, fearing to become insane, feels pain and pressure in brain, cold or hot, regardless of temperature; is taking catnip tea, eggs, milk, etc., but no solid food; craves sympathy, frets continually and unnecessarily about family expenses. Mother at home also nervous and sick and they disturb each other. Takes somnos to produce sleep, but says she sleeps little. Eyelids tremble, wants hand held sympathetically, over-conscientious and always excessively religious, as is her husband. Constantly argues with herself, introspective. It has been a habit of her life to discuss with herself all details of everything thus, "Shall I do this or not? Is it right or wrong, wise or unwise?" Twice attempted suicide. Has worried exceedingly as to her fitness to be a wife and about sexual matters which, though causing physical and mental disturbance, would have been fairly if not perfectly normal, if both husband and wife or either one had had early instructions. Now, on my reassurance, and after some advice to both, these matters begin to adjust themselves in a perfectly normal way. I also reassure her about her brain and tell her that, in time, she will be well. I insist that she give up all her notions about eating, and eat three meals a day with the rest of us. She is at first frightened by the patients, excited and homesick, and runs away as far as the station, but when caught returns without resistance and then apologizes. To her complaint that the other patients disturb her, I tell her that they have

all complained of her rushing around and telling her troubles to every one, and that she herself is the most troublesome patient in the house. I say, "A little irritation will serve as a diversion," but to stay in her room if she does not wish to be disturbed. She will not do this and keeps the house in an uproar for two or three weeks. Finally I am very severe with her and insist that she must control herself. She is determined to go home, but her husband insists on her staying and finally she begins to heed me and to try hard to do as I tell her. The food I have prescribed, contrary to her expectations, agrees with her, so I begin to dogmatize to her as to the results she may surely expect in the sexual field. She begins to have confidence, to ask me for advice instead of giving it, and begins to think, after I have told her repeatedly of her husband's undoubted good judgment, that she can trust more to this. She now tries hard to control herself, goes walking and riding a great deal, does a little fancy-work, and begins to try to cheer up other patients. She sleeps some nights all night. Other nights she claims to sleep but little, but has little medicine. She has a little viburnum, since she is exceedingly nervous, preceding, during and after menstruation. After 6 weeks her husband comes and stays over Sunday. This does her good and she sleeps perfectly both nights. Everything is as I have predicted and she continues to improve. After another 3 weeks he comes again, and there is a like favorable result. After a time she has a little vaginal discharge and her old pelvic trouble. Examination reveals some prolapse, retroflexion, large, bell-shaped cervix, with laceration and erosion. There is a cauliflower excrescence about the external os, friable and easily bleeding, and a thick, white discharge from

vagina and uterus. Tampons with ichthyol and tannate of glycerine are used twice, after which discharge stops and she feels perfectly well locally. Her family physician's attention is called to this condition as being suspicious of cancer. After three months, against advice, she was taken home, where she continued to improve for a time until various accidents and incidents in the family produced a succession of nervous shocks and she lost ground and became very impulsive and took a large quantity of some drug in an attempt at suicide. She was at once brought back here and put under the care of a special nurse. Her symptoms were the same as before, though milder in every way, aside from the occasional, uncontrollable impulse to suicide. When she appeared well enough to do without a special nurse and the nurse went away, that very day she obtained and took one and one-half ounces of the tincture of belladonna. After vomiting this, she confessed and said that it now seemed right for her to live, since she had tried to kill herself and failed. When her husband next came to see her she became natural again, sexually. After going home the first time she had frequently had an orgasm when they had had intercourse, which had never been her habit before, but as she grew nervous again she had lost this ability. It now began to return and at the time of his visit she had strong desire and orgasm night and morning the first night, and at night again the next night. She felt very happy and natural after this and wrote her best letters home. After the second residence of 4 months she went home cheerful, hopeful, loving her family and her husband, even having strong sexual desire for him at times. She gave me this sex history:

At 7 or 8, when leaning over the corner of a desk in

school, she felt a pleasant sensation, and she kept pressing until she had an orgasm. She occasionally did something similar, always pressing some object, until 14, then more frequently; but this happened very little while she and her husband were keeping company. She was always ashamed of this, but at the same time could not help thinking that it was natural. On one occasion, after she was engaged to her husband, he pressed her breasts and embraced her, having his knee against the mons veneris. She had an orgasm and felt ashamed and feared he did this intentionally and thought of breaking her engagement. She was always restrained by shame and fear that masturbation was unnatural and wrong, but it was sanctioned somewhat by another feeling that it was natural and proper. When first married she was much excited and wanted to stand up and press something continually, but only allowed herself to do so occasionally. If her husband placed his erect penis against her clitoris and pressed, she would have an orgasm at once, but not at all if he inserted it. He thought the former practise wrong. She has worried all her life about her wrong-doing in this field and felt that she was not a true wife and mother. She agrees with me in thinking that most, if not all, of her nervousness has been due to this worry and excitement which she had in intercourse without attaining the orgasm. My instructions to this lady's husband were simple. I prevailed upon him to drop his theoretical and adopt a practical view of morals, since I promised him that the latter would do his wife more good than any medicine that I could give her. He had been practising withdrawal. Though he knew his wife was not satisfied and that she always required some pressure or manipulation of the clitoris to attain

the orgasm, his religio-ethical feeling prevented him usually from doing as much as he knew, which would not have been much. I told him to wear a condom, to get his wife thoroughly interested, by manipulation of nipples and clitoris, before beginning intercourse, and then, as one author expresses it, "to ride high," in order that there should be pressure on the clitoris during intercourse, and then, if he failed to produce an orgasm in time, to have no hesitancy about assisting her to the orgasm manually.

At the time of treatment this patient was 43 and was thought to be near the climacteric. Nearly 8 years have elapsed; she is in perfect health and menstruates regularly, there has been no intervening sickness and she and her husband, after many years of discomfort and discontent, are both very happy.

Mrs. F., 41. In sanitarium for nervousness 15 years ago, when first married. No delusions at that time. Made good recovery. At long intervals has been nervous and had hallucinations and illusions once or twice. Since her mother's death, two years ago, has been worried and depressed. Since then she has been with her father and away from her husband a large part of the time; has been out late some to evening parties, where she drank ale and beer with the other ladies. Accidentally she noticed the down on her face and consulted a specialist. He said this could be removed, and removed it by applying a paste. She began to worry for fear the hair would return and grow thick and dark. She insists that it will continue to grow; that she is repulsive to every one and that she will kill herself, which will be a blessing to all. At times in the last few weeks she has been wildly hysterical and could not sleep. She has had several bottles of ale a

day, as nothing else would quiet her.

She has a special nurse, and the following simple treatment: One glass of ale a day for a week, and then none; potassium bromide, 15 gr. t. i. d., and occasionally one dram of bromidia at bedtime. I admit the presence of hair on the face, but insist that it is not over-abundant, and that it is not noticeable, and that she will agree with me when her nerves are stronger. She later volunteers me a full history of her sexual life and I am satisfied that ignorance of some things on her part and on that of her husband have had much to do with her present condition. I tell her so and that I am confident that I can so explain matters to her and to him that she will be more comfortable and happy for the rest of her life. Though at first she declared that she would never again live with him, she soon had confidence in my assertions and began rapidly to improve. She went home practically well after about ten weeks.

Though for a few weeks after returning home her worries occasionally recurred, she was in perfect health a year later and has remained well some 7 years. During this period letters from her husband stated that they were both the happiest and in the best health that they had ever been.

Her sex history follows: She says she has never masturbated. She was engaged to and excited by a man before she met her husband. She was always very passionate. At the time of her marriage her husband was temporarily impotent and had to consult a doctor. She suffered greatly from desire at this time and this, with the change from a gay life to one of quiet with her husband, caused her first nervous attack. Her husband always tried to avoid children, which she

always ardently desired. He finally consented and she had one miscarriage and has one child. He has always practised withdrawal some time before ejaculation and then, to effect an orgasm, has continued intercourse inter-femora. She usually had one orgasm before his withdrawal, but she was never satisfied with this and desired him intensely at such times. She was disgusted with his practise and at his refusal to have children and at his inability or unwillingness to satisfy her; and she many times thought to separate from him, and desired to be happy with some one else. She said she never would live with him again. I advised her to stay with him, told her that he could and would be a proper husband for her and that she would be happy with him.

When she would allow it, the husband was sent for and given various instructions in the art of love, principally to wear a condom and to make every effort to remain with his wife until she was fully satisfied. He did so and she had nine orgasms before he was obliged to stop. She said afterwards, "I never had such pleasure in all my life. I was nearly, though not quite, satisfied." The next morning she attained complete satisfaction with 4 orgasms, the next night with 4 and the following morning with 3. At his next visit, after several weeks, 5 orgasms at the first intercourse, 4 at the second and 3 at the third satisfied her completely. Her husband had always been afraid that it was both wrong and injurious for her to have more than one orgasm during intercourse, and he believed that considerable repression was advisable both for himself and for her. After adopting the suggestions given him, he had no difficulty or hardship in completely satisfying her. After the satisfaction of her, at first, greatly repressed sexual desire, she ordinarily obtained complete

satisfaction after the third orgasm. With proper sexual adjustment her old love for her husband returned in full force.

Mrs. W. Age, 40. This case might be called mild puerperal insanity by some, but it seems to me that it may, with equal propriety, be considered a severe type of anxiety neurosis. She had a miscarriage in the summer of 1904, was afterwards very anæmic, nervous and hypochondriacal. She cried and trembled, and everything she ate hurt her; had constant fear of death, acted like a perfect tyrant to all her family. Her people were Spiritualists, emotional and excitable, averse to all doctors and in every way unsuitable companions for her. She had been fed on milk and eggs for 8 weeks, had improved somewhat, physically, but her obsessions were very persistent. She fears that she has ruined her young boy for the reason that, while she was carrying him, she had sexual feelings, which she occasionally gratified by masturbating. She volunteered this history:

She married rather late. Previous to this, especially near the monthly period, she had strong sexual feelings, which, when they became unbearable, she relieved by pressure and titillation of the clitoris. After marriage she did not care for intercourse with her husband and has never, more than 2 or 3 times, experienced an orgasm when having intercourse, though she had more or less sexual excitement at these times. Sometimes she had spontaneous sexual feelings, which she sometimes gave way to and masturbated. She did this a few times while carrying her boy. Since her present attack she has had these feelings almost constantly, and it often took but a little pressure to effect an orgasm. She thinks she has been using up her vitality, like a man

having frequent emissions, and thinks there is no hope for her. I told her that she had not implanted perverse sexual characteristics in her boy by anything she did previous to his birth, and I offered this suggestion with great vehemence several times each day. I told her that her sexual excitement had not and would not injure her at all permanently; that it was the result of her nervous condition grafted upon her unnatural way of living. I told her that she must learn to enjoy her husband, sexually, and that this would prevent all these feelings at other times and all desire to masturbate; that if she did not have normal sex relationship with him she would surely have these other feelings. I told him the same things and that he must strive in every way to divert her and to get her sex inclinations toward him by courting, caressing, kissing; and if she showed excitement to follow this with titillation of the nipples and clitoris, and then, if the excitement was intense, to have intercourse and continue until he produced an orgasm in her. At first she had liquid food and a little bromide, and very soon solid food. At one time, after my refusing to admit visitors to see her, she refused to eat for 24 hours. When I prepared to feed her with a stomach tube, telling her what a disagreeable procedure it was for both patient and physician, she resumed eating regularly and never refused again. Her improvement was very rapid, her obsessions soon disappeared and, though she went home before full recovery, I was informed that she continued to improve there until well. Her husband told me that she soon got to have sexual excitement at his approaches and to have complete and satisfactory intercourse with him.

Miss X., 23. About January, 1904, began to be de-

pressed and moody, suffered from insomnia and feared imaginary evils, especially feared that she would become demented and was afraid to pass a house where there had been a suicide. Intent on having her own way. She had a slight prolapsus uteri with retroflexion, and was wearing a hard rubber pessary. Of a studious nature, she had been greatly disappointed at having to give up her school work; she had worked hard at home doing housework and had devoted considerable time to office work. Both employments were tiring and distasteful to her. She had shown considerable emotion when she heard of the marriage of a young man who had paid her considerable attention.

After getting into the depressed condition she felt that it was her own fault; that she could sleep if she wished and be well if she wished. She felt that she was only perverse and was told this by her people.

At this time she got hold of "Doctor Pierce's Medical (?) Book" and read the chapters on masturbation, etc. This caused a great deal of mental and physical disturbance and she wished to make 'way with herself and was very restless, could not eat or sleep much. She suffered from constipation. The treatment consisted of 30 gr. pot. brom. per diem, cascara sagrada and suggestion. There were long conversations with her every day, a refusal to respond to her many demands, an ignoring of her complaints, and an insistence that she must not tell others her symptoms or talk of self-destruction. She soon told about reading the book referred to and of how it opened her eyes to the villainess and degeneracy of humanity in general, though there was no hint of any personal application, and she said that in everything she read she found something pertaining to this subject. I advised her to stop read-

ing for a time, and then, in a series of conversations, explained all these matters without any personal references, as sensibly as I knew how to, and told her that these things had produced an exaggerated effect upon her because of her nervous condition and that, as her nerves got stronger, she would see things in a proper light.

After four weeks she began to take interest in her surroundings and to go driving and walking. The pessary troubled her and I removed it and saw no reason for its reintroduction and told her so and she has never had any pelvic trouble since. She soon began to encourage the other patients and to have a desire to resume work, began to cut pictures, do fancy work and get leaves and flowers for the decoration of the sitting-room. After eight weeks she began to laugh and enjoy things. Though not quite confident of her strength and not entirely well, she went home at the end of 15 weeks, resumed her duties, later completed her education and became a successful teacher. Now 10 years later she has been married a year and is in excellent health.

Mrs. B., 37. She has been nervous for about four years, since her husband's death in 1900. Has grown rapidly worse for past two months. She is uneasy, excitable, prone to exaggerate and fond of display. She has had the care of her house and of her two children, who are somewhat nervous. This, with the sickness and death of her husband, have exhausted entirely her nervous vitality. She has occipital headache, poor appetite, insomnia, and is fearful of becoming insane. She is very restless and must be constantly going from one thing to another, and is frightened if kept in bed or left long by herself. She is encouraged

to take moderate walks, is given pot. bro. and Fowler's solution and static electricity at bedtime to promote sleep. She is urged to drop home worries and to rest. By keeping her walking, riding, resting and doing fancy work she is compelled to drop some of her mental activities. She is taught to skate, and her ultimate recovery is frequently foretold. There are many conversations between her and the physician in regard to her family and friends, and especially about sociological and sex problems, all of which are used ostensibly as a kill-time or diversion, and without any hint at personal application and without any admission of the necessity of such. There is slow but steady improvement during her seven months' stay. Though her sorrows have not abated and her duties have been manifold, she has remained well to the present time—eight years.

Miss L., 36. First menstruation at 12 and soon after this had attacks at or near the menstrual period when the head felt benumbed and swollen and there was almost a lapse of consciousness. Felt as if "going insane." There was always some depression at menstrual period. All the relatives have been healthy people. Patient eats and sleeps well and bowels and kidneys are regular. About a year ago a man with whom she had been friendly talked of marriage and was evidently ready to propose, but she, womanlike, told him she liked him as a friend, but did not want to hear anything about marriage, as she had never thought of him in that connection. He took her at her word, and, though she expected to see him or hear from him, he neither appeared nor wrote and she later learned of his marriage to some one else. She then collapsed. She was offended and piqued at his treat-

ment of her, but did not think she cared for him and claims to have had no sexual feeling for him and never has been sexually disturbed, to speak of, though knowing what the feeling is and having had it a few times for other men. All sexual habits were disclaimed. The nervous attacks have been more frequent and more severe of late. She says she has never had an orgasm in sleep or at any other time. She is told that her trouble probably has some connection with her sex function similar to the condition often resulting from continence in the male. Outdoor life and hard exercise are advised, and small doses of potass. brom. are given, with helonias compound at the menstrual period. She is told that the matter is not at all serious, to relieve her mind of all worry about it, and many explanatory remarks are made about the sex function in general and she is told that either erotic dreams with orgasm or occasional masturbation are almost invariably present in healthy, unmarried women of her age. The mental anxiety disappeared and the patient improved rapidly. She is still single and is well nine years later.

The first three of these six cases, all of which are on the border-line between neurasthenia and mental trouble, show clearly from the histories that some, if not all, of the etiological factors depended on a lack of sexual gratification; more or less sexual excitement always being present in two of the cases during intercourse. In these two, coitus interruptus, without the woman's receiving gratification, which Freud makes so important a matter, was a constant practise. A complete explanation of these matters, which were more or less clear to the patients beforehand, but which prudery, modesty or shame prevented them from discussing with their family physicians, reassurance and

the promise of help, seemed to do much toward restoring mind and body to a normal condition. Talks with the husbands of all three women and the initiation of new methods, which insured the complete satisfaction of the genesic sense in the wives, effected a cure. These three cases apparently conform in all essential details to Freud's category. On the other hand, the other three cases, although conforming as closely in symptomatology, and responding as readily to treatment, gave no absolute proof that the causation was of sexual origin and made no revelations to the physician which could be considered as sex confidences. I admit that I fully believe that these last three cases all had an underlying sexual element and that the patients were conscious to some extent of this, but they sedulously concealed it from the physician. The physician assumed as much and in the course of his talks with these patients went over the whole sexual field, simply making this like any other topic of conversation with them and assuming that they might be interested in this as in any other sociological subject. He stated that he was a student of these matters and asserted rather dogmatically his knowledge and views as to the prevalence of certain sexual habits in childhood, pubertic and adult years. The ordinarily harmless nature of these habits was dwelt upon, the alarm and anxiety caused by quack and other literature was stated, the legitimacy of sexual desire in the female and its value as a sign of normality, and many other facts known to him and opinions peculiar to him were dwelt upon. This guessing at the trouble and going over this whole field in this entirely impersonal way has scarcely ever failed, in properly selected cases like these three, to give apparent mental relief and as a

rule the patients like these have speedily recovered. It will be readily perceived that I consider that the observations on these and similar cases go, in a general way, to support Freud's theory of the sexual causation of the neuroses and psycho-neuroses. There was admittedly a sexual causation in the first four, and I assumed this in the last three, acted accordingly, and the results were such as to lead one to believe that the assumption was correct, although there was no actual proof of a sexual etiological factor in the last three cases. The point I wish to make is this: These two classes of cases under neurasthenia or anxiety neurosis are common. I could illustrate each class with many other examples and doubtless many physicians could do the same. While the one class conforms to Freud's classification very well, in the other, perhaps from lack of time or indisposition or inability to make a thorough psychic analysis (neither the patient nor the doctor always had time for this), no sexual factor is demonstrable as the cause of the neurosis, though usually such an one can be guessed. The short cut in the way of explanatory and suggestive therapeutics in these cases not only offers a way of helping some, where, for one reason or another, complete psycho-analysis* cannot be made, but it seems to demonstrate that suggestion plays a greater rôle than Freud, if I understand him, would lead us to believe in the treatment of these cases, and that psycho-analysis and abreaction, while important and often efficacious, are by no means absolute desiderata in the treatment of the neuroses, even if we agree fully with Freud as to

* I do not pretend that a Freudian psycho-analysis was made in any of those cases, but that a fairly accurate history of the patients' conscious sex life was obtained, which was more easily accessible and equally efficacious.

the undoubted sexual origin of most and probable sexual origin of all these troubles.

The following four cases are selected from a long list of perfectly normal people, who, on account of sex disturbances, became subject to nervous troubles. A fairly complete sex history was obtained unsolicited in each case. The treatment consisted solely in diverting the patient's mind from self and in long explanatory talks on sex matters suited to each individual case. Practically no drugs were given. Recovery was rapid and complete, and there has been no recurrence in any case, though the most recent one recovered over six years ago. There is no need of further comment on these cases.

Dr. C., 40. At age of 7 first sex feelings, when his brother, 4 years older, taught him to masturbate. This was kept up till marriage, occasionally at first, frequently for some years at beginning of puberty and less often later. At 16 had a severe sickness, which was followed by severe headaches, and more or less headache and insomnia have persisted up to the present time. Married at 24 to a cold, weak and passionless woman who died four years after marriage. Although they loved each other unreservedly there was no intercourse and very little desire for it until after they had been married a month. He had a feeling of joy and happiness on going to sleep with her in his arms, but little more. Intercourse was always very infrequent, usually at intervals of three or four weeks, and he was perfectly satisfied with this. She never objected and was perfectly willing, though she never had any desire or satisfaction.

After her death he became somewhat nervous and had emissions at intervals of about two weeks. If

he waited for emissions he became irritable, restless, could not sleep or set himself about things and had severe headaches; so, when these symptoms appeared, he masturbated and the symptoms were relieved for some days. He masturbated about once in seven to ten days. After about ten years he met and fell in love with another woman, whom he loved just as much as the first one. At this time he masturbated a little more frequently. At the time of marriage to his second wife he was very tired from overwork. Still he had strong sexual desire and wanted intercourse every night. His wife enjoyed his embraces and invariably had an orgasm just before, during or just after his. He at once began to worry, fearing that his indulgence would hurt him and fearing that he had degenerated, since his sexual feelings were so much stronger than those towards his first wife. Thought that sexual feelings alone had led him to marry; that his marriage was a mistake; that his wife was too young; that her judgment was not good about her work or in dealing with his children; talked to her constantly, at first angrily and then lovingly; was sexually excited and had persistent erections at night, but resolved not to yield and began to have intercourse rarely and soon began to have feelings of disgust. When first married he thought to avoid children for a year or so until his wife got accustomed to his, and then to have two. He wore condoms as a preventive, but the ethics of this disturbed him, also made the act mechanical. Wearing them hastened the orgasm and reduced the pleasure. He later felt that he never wanted children and could hardly bear the sight of one. His wife only got him to go away for treatment by telling him that she would leave him if he did not do so. After a recital of the

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above history, he was told that his wife was of the right age, wise, competent and just adapted to him and to his needs. It appeared that he had gained remarkably in health and sex vigor in the last 10 years and that improvement was the cause of his increased desire, and that his wife's desire also stimulated him. He was told these apparent facts and that this was encouraging, and that he had no signs of physical or moral degeneracy; also that it was legitimate to prevent conception until he was entirely well. He was told to use a loose condom or to have his wife use a douche; also told to yield to his desire for a time and to have intercourse frequently, to keep out of doors, near to nature and to give up his work for a time. His wife visited him after two weeks, and, as she was desirous of having children, she was told not to worry him about this matter at present and to get rested and calm herself, and to encourage him to have intercourse if he showed desire or appeared to need it; that it would not only do him good, but quiet her own nervous system. While she was with him one week they had intercourse every night but one, and one night twice. He also had erections and desire every morning, but refrained from intercourse. He improved very rapidly and soon returned home and resumed work. There has been no further trouble and they now have a baby 4 years old, equally the delight of the father and the mother.

Mr. G., 31. Recently lost the position where he was employed and worried about it a good deal, although he soon got another one. Twelve years ago he contracted gonorrhœa and had gleet following it. He now feared that this trouble had returned. (He has had this fear whenever he has not felt perfectly

well ever since the original attack 12 years ago.) He imagined that he had a scab on his penis, picked this and then touched a boil on his lip, thus infecting a new location. He was in constant fear of touching a glass, a knife, fork or dish that any one else would use, lest he should infect some one else. When 7 or 8 years old he began to masturbate, occasionally at first and from 14 to 17 once or more every day, then became frightened for fear of the results and on that account resorted to promiscuous intercourse. From 17 to 21 intercourse three nights a week, always repeating the act two or three times, and as a rule from five to seven times on Saturday nights. At 18 had gonorrhœa with gleet following. Married at 21 and for four years had intercourse about as before, though no intercourse with any one but his wife since marriage. His wife also had strong desire until the birth of her boy six years ago. Her desire had been less since then and intercourse had been considerably less often. For four months, for fear that he would infect his wife with blood-poisoning from his old gonorrhœa, he has had no intercourse. After intercourse ceased emissions occurred every four or five days. He now thought there was a sore behind the glans and discharge after going to stool. He was examined, the parts were found in a perfectly healthy condition, also microscopic examination revealed nothing. He was told that he was all right and that the emissions were the natural consequences of giving up intercourse, the surest signs of good sexual health. His notions of infectious troubles were laughed at, and he was told that he ought to resume intercourse with his wife, as it would do neither of them any harm and be beneficial to both. His wife was told the whole situation. She

admitted that she had been occasionally troubled by desire and that intercourse would be agreeable to her if not injurious to him, but she did not think that he would attempt it under any circumstances. I told her to encourage him to have intercourse, which she did, and they had mutually satisfactory intercourse at night and in the morning. The next day he said he "felt fine," his delusions rapidly disappeared and he went home well after four weeks and has remained so eight years.

Miss S., 43. Suffered from hemorrhoids more or less for 20 years. Radical cure by operation a year ago. At this time some irregularities of menstruation and nervousness. A few months later imagined that the people where she worked were laughing at her and jealous of her. She said nothing about this to her family, but kept working for some months. Finally broke down completely and remained at home and about this time there arose an irresistible impulse to masturbate, and she did so many times a day. At the time of beginning treatment this had been going on for about three months, the longest period of abstinence during this time being two days. The chief symptoms are remorse because she did not tell her people when first nervous and go somewhere for treatment, this irresistible impulse, and shame because she is forced to yield to it. Constipation and insomnia are also present. At the age of 14 she was "stupid and heavy," a little later began to menstruate, the flow being excessive at first. She has always been quiet and placid until now. At the age of 8 had spontaneous sex feelings and began to masturbate without any instruction. From 15 to 20 masturbated at least once a day, then was worried and tried to give

up the practise, and by 24 it was only resorted to occasionally. When she had heard some suggestive story she gave way to the impulse. After the practise was stopped she had occasional voluptuous dreams with orgasm. The worry disappeared and she has usually been perfectly comfortable sexually and in perfect health, except for the hemorrhoids, for 17 years until, in the course of her nervous attack, the irresistible impulse to masturbate suddenly came upon her. She has repeated the act many times a day nearly every day for over three months; having the orgasm has brought no relief; and she has kept repeating the act hours at a time. The day before going away for treatment and that day she refrained, and at no other time; and this has been extremely difficult as she has had constant desire, which was worse on going to bed and on waking in the morning. She was scolded much by her relatives, feels deeply ashamed, but thinks of this constantly and is unable to control herself. An effort is made, in every legitimate way, by making light of this trouble to free her mind from worry and relieve her sense of shame. She is told that this impulse arises from her nervous condition, which produces constant stimulation of the spinal sexual center, and that, as she is not responsible, there is no cause for shame at present, and as for her former practise, that it is a common, if not omnipresent, phenomenon in both sexes, and that the worry has done her more harm than the practise itself. No harm has come from the practise so far, and this impulse, which is common in women of her age, will disappear as her nerves get stronger. She is counseled to make effort at control, but not to worry or be ashamed if she is unable to control this entirely, as occasionally it will do no harm,

She is given 15 gr. potass. brom. t. i. d. and told to keep a record, which she agrees to do, of the number of times that she yields to this impulse. She reported that the desire decreased daily and that she never gave way to it again. She immediately began to eat well, gained in flesh rapidly, soon slept well, and in six weeks went home apparently well, reporting at this time that the desire to masturbate had practically ceased.

Miss N., 36. Has worked hard for the last seven years. Persistent headache for six months. Lately has had flushed face, talked and acted queerly, been forgetful, lost tact and interest, pacing up and down and breaking off pieces of string when not employed. Had a love affair and on account of her conduct, the man "threw her over." She worried and talked constantly of this, crying and storming by turns. From 13 to 16 masturbated moderately, then stopped. At menstrual periods has had sex feelings and dreams with orgasm. Four years ago began going with a girl companion who led her to flirt with men. These two girls would let the men go so far as to hug and kiss them, but no farther. Very voluptuous sensations resulted from this, which were persistent, and invariably on these occasions, dreams of being with men, with orgasm, resulted. A year ago a man showed her attentions and wished to marry her, and, though she felt unusually attracted to him and knew the other practise was wrong, continued to go with the girl and the other men as before. The man resented this, told her not to use the next man as she had him, went to going with a married woman and conducted himself shamefully. She was angry and despised him, but could not control herself and "ran after him," making of her-

self, in her own phraseology, "a damned fool." She was excited and depressed and accused herself of ruining her life and his, felt a rushing of blood to the head, had frequent orgasms in dreams, but said she did not masturbate, and never worried about her former practise. Since stopping work, desire does not trouble her very much and she has only an occasional orgasm about the time of the menstrual period. Now feels that she has ruined her life and realizes that it was wrong to allow the feelings as she did, but at the time thought that she was good and pure so long as she did not masturbate or allow intercourse. Says she shall never care for another man, but would like to be able to work for herself and her family. She was given 20 gr. potass. brom. t. i. d., told that her trouble was the natural result of her constant sexual excitement; that it was functional; that she was improving and that she would be well; that her mistakes were natural and not irretrievable, and that she might still marry happily; that occasional desire was unavoidable to one of her temperament. In three months she was practically well and has since learned a responsible calling, which she is following successfully.

CHAPTER VIII

INTERCOURSE DURING PREGNANCY

THERE is some divergence of opinion among physicians as to the propriety and permissibility of intercourse during pregnancy. There is also among the laity a strongly grounded prejudice against this on grounds supposed to be hygienic or moral. While this prejudice is not strong enough to prevent sexual relations between ordinary, normal couples, it is sufficiently strong to cause some self-criticism on moral grounds, and many vague fears as to physical results. I had in former years considerable obstetrical practise, and I have in later years collected the sex histories of a good many married women. Knowing of this diversity of opinion I have been interested to find the facts, and have gotten together a good many personal experiences and opinions along this line. Before going into them I will briefly allude to the literature on the subject. A few medical writers would entirely prohibit intercourse during pregnancy. They state that sexual excitement at this time may lead to abortion and that there may be other mechanical injury to mother or child. I have seen it stated, using the analogy of the lower animals, that intercourse does not occur among them at this time and, as contrary to nature in them, it should be contrary to nature in mankind. It is also stated that no woman desires intercourse at this time, and only submits on account of the importunities of her husband. Some German

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authorities, while stating their belief that intercourse during pregnancy is likely to be bad for mother or child, say that it is allowable on the ground that otherwise so many men will prove unfaithful to their wives during this period, and any harm that results from this practise will be far less in the aggregate than the evil resulting from diseases which the husband may bring home, marital infelicity, the wife's shame and suffering, and the loose morals or habits which the husband encourages in himself and others by his unfaithfulness. Chauncy D. Palmer, M.D., in "The American Textbook of Obstetrics," states: "Sexual intercourse is often injurious to pregnant women and is to be carefully regulated. While especially enjoyed by some, coitus is distasteful to most at this time. It causes pelvic discomfort to not a few and may cause an abortion. Even uncivilized nations condemn this practise."

Apropos of his last statement, I may make the equally truthful assertion that uncivilized nations often relegate the pregnant woman to solitary confinement in a dark, unwholesome, unsanitary hole for the whole of her period of pregnancy. This, however, does not make it necessarily incumbent on us to base our arguments for the conduct of civilized man on this custom nor to adopt the custom for ourselves.

On the other hand, most medical writers accept intercourse during pregnancy as natural, necessary and unavoidable, and have little or nothing to say of its impropriety or harmful results.

Dr. Auguste Forel, of the University of Zurich, says in his book, "La Question Sexuelle," in the chapter, "Hygiene du mariage," page 477: "One must guard against all violent motion in coitus. During

the last months of pregnancy one must avoid all pressure on the embryo (upon the abdomen of the woman) and upon the neck of the womb, and to avoid this the man should place himself beneath, behind and at the same time at one side of the woman. Thus the male organ penetrates somewhat less deeply into the vagina, and one avoids all pressure on the fœtus." He continues: "Professor Pinard, of Paris, would prohibit coitus during the last part of pregnancy, because, he says, it causes at times premature labor, but I consider the danger as nothing with the precautions that I have indicated."

Personally I have talked with many thoroughly reputable, widely experienced physicians on this subject, and their unanimous opinion, based on their experiences, is that intercourse during pregnancy should not be tabooed altogether, but that, restricted within reasonable limits and resorted to rarely and with great caution during the last month or two, it prevents much infidelity, is beneficial to the mother, is not harmful, and perhaps beneficial to the child. Several have expressed the opinion, and I share it with them, that there is some way in which a thoroughly robust father communicates some of his strength and vitality to his child through the mother long after she has conceived. At present there is no scientific proof of this. A physician who has attended about one thousand obstetrical cases told me that he never heard any woman allege the slightest injury or inconvenience from intercourse during pregnancy, and that he has never known an abortion, premature delivery or any other injury to mother or child that could be traced to it. He thinks from what many have told him that all women desire intercourse at times during pregnancy and that it is

physiological and proper.

About forty mothers have divulged their inmost feelings to me on this subject. Many of these ladies I have known for a long time and have watched their families grow up. In early years, before I began to ask any very definite questions on this subject, I was told by two or three women that they objected to intercourse during pregnancy, either because a husband of weak character appeared to them more in his true light at this time or because they feared injury to the unborn child or because they had been told that it was immoral or irreligious. Other than these two or three cases, no woman has ever told me that her husband's sexual advances were at all times repugnant to her during her pregnancies. Some have told me that they had diminished desire at this time, others that it remained unchanged, while a few have said that at no time during their married lives had the desire for intercourse with their husbands been as strong as during pregnancy. I have never questioned women on this subject whose high moral character and whose devotion to the highest standards of personal purity I did not feel sure of. From any other source it would be impossible to get answers of any value and the motive of the questioner would always be interpreted as personal. I have selected from these cases five ladies whom I, and I am sure any one, would consider the very highest types of pure American womanhood, and I will give briefly the facts obtained from them in regard to this matter, also some other facts obtained from them or their husbands, which, while not directly bearing on this question, are facts in the sexual sphere at least relevant or suggestive.

Case 1. A woman of 26, married at 22, one child,

a rather precocious, beautiful girl, two and one-half years old, who has and who has always had perfect health. The father and mother, as young people, were irresistibly drawn to each other, it being a case of love at first sight on both sides. This lady, who is naturally of a rather ardent temperament and a most fitting mate for her husband, who is tender and loving, told me that there was no diminution of desire for her husband while pregnant up to the seventh month and they had perfectly satisfactory intercourse several times weekly. After the seventh month desire, though less frequent, was occasionally very imperious, and my opinion was asked as to whether her desire and his should be occasionally gratified, or intercourse stopped altogether. She told me that at times during the early months of pregnancy her desire for her husband was stronger than ever before. The result of intercourse was always the most salutary. She had a remarkably uneventful pregnancy and a very easy labor. She was and is in perfect health and is a most sweet tempered, devoted, efficient wife and mother.

Case 2. A woman of 47 who has had two husbands, two children by the first, none by the second. She has now passed the climacteric. The first marriage was a love match. Her husband was very considerate, and, though he desired sexual relations oftener than she, she nearly always could be persuaded soon to his way of thinking. She said: "I noticed no difference in the desire I had for my husband except that it was on a few occasions stronger than ever before. We made no change in our relations until the seventh month, when I had much less desire and my husband was afraid of hurting me or the child, so we had no intercourse for the last two months and none for five

or six weeks after the children were born." The children are well-developed adults and have never had any but the most trivial sicknesses. This lady has always been exceptionally strong and robust.

Case 3. Woman of 26. Both she and her husband fell in love with each other at first sight. He was very considerate, both were moderately passionate. Intercourse was usually from two to four times a week. Oftener than this she did not get complete satisfaction, so he was not insistent. During pregnancy intercourse was kept up, but with somewhat less frequency than before and continued until a day or two before her children were born. She says: "If a woman ever wants her husband it is when she is pregnant. I certainly have stronger sexual feeling for mine than than at any other time. I know people say that having desire and intercourse in pregnancy is likely to make the child sexually minded, but if this is so, the very act which results in conception being the same thing, should also make it so." I submit that this lady was logical in advance of many men and some physicians, Weininger and others to the contrary, notwithstanding. She has two beautiful, healthy children and she herself, though never very robust, has improved very much in health since marrying and beginning to bear children.

Case 4. Woman of 40, married at 23 to a man of same age, love at first sight on his part and of rapid development on hers. She is of the colder New England type and for years had very infrequent satisfaction in intercourse except when pregnant. In the absence of desire on her part, her husband, who was of a very ardent nature, restrained himself as much as possible. When pregnant, desire was often pro-

nounced and sometimes imperious. She has six perfectly healthy children, some grown up. This desire for intercourse during pregnancy has been stronger in her later than in her earlier pregnancies. There is little or no desire during the first two months while the nausea of pregnancy lasts. It is somewhat less the last month or two, but from the third to the eighth month she has had intercourse at her own wish from three to five times a week, and has even had desire, she tells me, and intercourse on the very days and a few hours before two of her children were born. When not pregnant, unless her husband is very importunate and conducts elaborate preparations, she seldom desires intercourse oftener than once a week, and often not for two or three weeks.

Case 5. Woman of 26, husband of 36, one child 15 months old, all in perfect health. She and her husband appear to be perfectly normal, and each is capable of giving and receiving complete satisfaction in the sexual relation. One or the other will have strong desire for intercourse once in a week or so, occasionally oftener. She can always have complete satisfaction whenever her husband has desire, although she may not at the time feel any need of intercourse herself. When she became pregnant she noticed no change in her desire, but as a result of being told by several women that it was not right to have intercourse at this time, she asked me if it was allowable. She said: "There is certainly a widespread prejudice against it." I advised her to shape those matters during her pregnancy exactly according to her own feelings, which was easy, as her husband never insisted. She tells me that she had strong desire and perfectly satisfactory intercourse from four to six times a

month during her entire pregnancy. She never had the least discomfort from it and was perfectly well throughout this period. She had an easy labor, rapid recovery, and the baby, perfect in every particular, has never been ill for a day.

I think the above are fair samples of my cases and fair samples of normal well-developed women. Personally, I would say that I have never known of an abortion nor any other harmful result from intercourse during pregnancy. Some women whose husbands are drunken, brutal or immoral have an aversion to intercourse with them at any time, which is not changed during pregnancy. Some women, cold and sexually undeveloped, may remain so through pregnancy, though, as one of these cases shows, this condition is often the means which leads to a more complete sexual development. I think that every normal woman, having as one of the criteria of her normality at least occasional sexual desire, when mated with the man she loves, desires him sexually with greater or less frequency. During intercourse she often desires to conceive, and during pregnancy sexual desire continues with less, the same, or greater strength and frequency, according to her temperament and health and the conditions in which she is placed. It goes without saying that the husband should, during his wife's pregnancy, certainly, and at all times, for that matter, if she is fairly normal and reasonably considerate, sacrifice his own pleasure, many times his comfort, for the sake of her well-being and happiness and their greater mutual happiness. When he discovers a time when intercourse is agreeable to her he should see to it that, without haste or undue prolongation of excitement, she is completely satisfied, always having a care dur-

ing the later months especially, that no great pressure nor any violence comes to the child through the vagina, nor to the mother or child through the mother's abdomen.

CHAPTER IX

ANALYSIS OF SEX INSTINCT AND EMOTIONAL CONTROL

A SIMPLE reflex act is the changing of an afferent into an efferent impulse through the protoplasm of the nerve cell. An instinct is a complex of reflex acts, resulting from internal and external stimuli, occurring at first independently of experience. Morgan speaks of four factors in an instinct:

1. Internal messages giving rise to the impulse.
2. External stimuli which cooperate with the impulse to affect the nerve centers.
3. Active response due to coordinate, outgoing discharges.
4. Messages from the organs themselves, further stimulating the nervous system. The name, sexual instinct, is commonly given to the phenomena leading to reproduction. The first part is the sexual impulse, and we are concerned with what internal messages give rise to it. By some it has been considered of similar origin to the other impulses to evacuate. By others it has been thought to originate through stimulation of the spinal centers by distension of the seminal vesicles or testicles. The evacuation theory leaves out the large psychic element and does not apply to woman, while the distension theory does not account for the phenomena in all cases from the fact that there is often a sexual impulse when the genesic glands are congenitally absent or have been removed. It is cer-

tain that not only the spinal centers, but the higher, psychic centers are involved. Moll regards the sexual instinct as made up of two parts, each an uncontrollable impulse. The primary part is the impulse to detumescence, which is to relieve the tension of the sexual organs, similar to the impulse to relieve a full bladder. The second is the impulse to contractation, which is a tendency to physical contact usually with one of the opposite sex, and at the same time a psychic inclination toward that one. The contractation impulse arose after the sexual method of reproduction and was propagated by natural selection. Freud speaks of auto-erotism and object love much as Moll speaks of detumescence and contractation. According to Ellis, a part of Darwin's theory, namely, that the female responds to the most powerful or complex organic stimulus, is to be accepted; and, though Darwin himself failed to notice it, the combats, dances, etc., of the males served to stimulate the impulse to contractation in the male as well as in the female. Where Moll uses detumescence and contractation, Ellis would use tumescence for or instead of contractation, and change the order to tumescence and detumescence, as, undoubtedly, contractation or tumescence or congestion, comes before and is the necessary condition to detumescence. As the nervous elements increase, particularly in man, this term, tumescence, having reference to vascular changes, is also unfortunate, as it neglects the psychic element.

Songs, dances, capture, etc., are forms of courtship, the ultimate object of which is to produce sexual excitement. Courtship produces pairing hunger by stimulating the whole system and bringing on the necessary vascular changes, with the resulting state

of irresistible craving and explosive irritability. Tumescence is produced by external and internal stimuli. Images, desires and ideals grow up in the mind, and the body is charged with energy and the sexual organs are engorged with blood. Then detumescence follows when the nervous mechanism becomes too highly irritated for further control and the sexual apparatus is discharged, attended by great excitement and followed by great organic relief and by relaxation of the nervous organism. Tumescence brings the male into a condition necessary for discharge and excites the female to the same condition. Many elaborate attempts have been made to analyze the sexual instinct. Nearly every attempt has been from a different point of view and the results so far have been partial or tentative. I have followed Ellis rather closely in giving this brief résumé of that part of the sexual instinct represented in the sexual impulse, and would refer readers to Moll, Freud, Ellis, Roux and Groos for more elaborate descriptions. Undoubtedly congestion of seminal vesicles, prostate and testes, as well as their analogues in the female, and the impulse to evacuate all play a part on the physical side, greater in some than in others; while at the same time these physical reflexes are becoming more and more subjected to emotional idealization and dispersion, and to rational control as the psychic part of the impulse becomes more and more developed. I have mentioned some of these facts and theories in order to illustrate a principle which I deem of utmost importance. The sexual instinct is to-day something far broader and far more complex than the primitive, physical need to copulate, associated perhaps with a small, indeterminate, psychic element. At present the

sexual impulse may, for my purpose, be divided into three parts:

1. An exceedingly complicated agglutination of phyletic or racial traits, and blind, unconscious physical desire, based on organic needs, referable to the distension of the seminal vesicles or testicles or the desire to evacuate. This is fundamental for the perpetuation of the species.

2. Emotional factors, expressed partly in the con-trectation impulse, a desire for a companionship of the emotional-psychic order, an idealization. Just as we have a pure emotional enjoyment when we look on a beautiful picture or statue or landscape and perhaps sometimes feel ourselves a part of the all, in harmony with inanimate or lowly animate things, so the individual idealizes a person of the opposite sex and yearns for the constant presence and soul companionship of that pure being on an emotional plane. This idealization of a real man or woman is in itself most beneficial and elevating. The dreamer scrutinizes himself and feels his own unworthiness; and striving to be worthy of his ideal is the strongest motive to self-control, purity and lofty ambitions and acts.

3. There is a third part which supervenes gradually at various ages as the individual comes to the stage of reason or perception of relations. This is the psychic yearning for intellectual communion, for rational, soul companionship which is at the basis of friendship between man and man and woman and woman; but which enters more and more into the love of man for woman and of woman for man. I quote from Belfield:

"The normal sexual relation affords the man a psychical satisfaction derived from the emotional attitude of the female.—Its

chief benefits to the man are psychical, not physical: the most obvious being the affectionate companionship of a woman and the pride of paternity.—It is through normal cohabitation that the lawless youth, whose primitive, egoistic instincts make him an enemy to social order, develops into the humble pillar of society who carries a dinner-pail to and from his daily toil. The mental development of a people, as of a man, is measured by its appreciation of this psychical element in cohabitation.—There is then a real sexual necessity—a need for cohabitation—but it is not a necessity of the body. Many patrons of prostitution clearly recognize this need for gratification which the prostitute cannot furnish; but as one of them explained, ‘The question is not what I want, but what I can get for \$10.00 a week.’ To most young men the brothel is merely a makeshift for the home until the latter shall become accessible.”

Although I should not agree with this author that there is never any physical need for sexual gratification, I would admit that it is often overrated and at times is more apparent than real. Certain it is that when the psychic elements, and in young men particularly, when the emotional-psychic elements are correctly placed, the physical need is reduced and in weak or moderately virile natures it may be for the time being subjugated altogether.

There is no question but that a strong reason for illicit unions is a result of conditions and conventions which make present marriage seem to a man impossible in the presence of a psychic craving for soul companionship, the non-gratification of which is intolerable; and a lowering of ideals, an escape from the present, unbearable state into a temporary, illegitimate, soul and body union is at times inevitable.

In young people we deal almost entirely with the first two aspects of the sexual impulse, namely, the physical and the emotional. It has been repeatedly shown, and my facts conclusively show that without the proper emotional background, the later, rational

element is unfit to cope with the early, misguided or over-developed physical part, even in sound, right thinking men and women. Here is where I wish to introduce a principle in the field of the emotions which may be called a back fire.

Such back fires have been suggested on the intellectual level, but they come too late to help young people. Of what use is a back fire when everything has been scorched and there is no material to kindle it with? Let me explain. Every one has seen cases, and I have shown several of men and women, who, on meeting one of the other sex, have at once appropriated and idealized that one. Cases are frequent in both sexes where a past full of transgression and self-reproaches is instantly transformed and the individual's whole future becomes one of exemplary devotion and faithfulness to the new-found ideal. In young people who have never transgressed, the finding of such an ideal is the salvation, the surest protection of the individual. Even the emotional complex of a religious conversion, as we have seen, has often been an effective stimulus in an otherwise incontinent nature to longer or shorter periods of absolute continence. Does any one suppose for a moment that the reason instantly assumes control when it has been striving for years to do so to no purpose? Certainly not. This is entirely an affair of the emotions.

A powerful emotional stimulus to do better and be more worthy of the ideal loved one has been unconsciously superimposed upon the old being and has transformed him. Why not try to transform the person in his early years, at the dawn of puberty, when he is especially susceptible and the emotions are plastic? This has been done, and it has happened in

an unexplainable way in some of my cases. One other point in this connection is this: There is such a thing as a splitting up of the emotions, and, while they may remain the same in their totality, the separate components are for the time being at least weaker. A sudden fear restores the equilibrium of an angry man. Pity lessens ardent sexual desire. I think that this emotional appeal is the principal point of attack in the forewarning and training of young people in a correct view of the sexual life.

The appeal on rational grounds, though valuable in late adolescence and early maturity, is often insufficient as may be easily observed; and many of my cases have told me that the over-mastering of sexual desire or need could not at times be controlled by any rational consideration whatsoever.

Likewise, on the physical plane, many have been in abject terror, frightened by parents or teachers or by scare quack or well-meaning philanthropic literature, concerning the dwarfing in stature, the loss of virility and the many diseases declared by the authors and advisers, and believed by the victims sure to follow sexual indiscretions.

Yet I have often been told that the certain belief in the direst physical results could not prevent some unnatural expression of this all-powerful and compelling instinct. As to the exact method of the emotional appeal, I judge that it must be as individual as the instructor and the pupil are individual. If individual training is desirable (as most educators now agree) in the intellectual sphere, it is as much or more so in the emotional sphere. Intuition and training in the pedagogue, knowledge and love of his offspring in the parent, skill and tact in the physician, will usually

be sufficient guides in teaching.

This might be elaborated very fully, and I wish that some competent psychologist and teacher would take this matter up more in detail.

I merely give briefly my way of dealing with my own children and with those whose future I have tried to help mold. I first endeavor to postpone puberty by multiplying forms of work and play, then to supervise the literature, encouraging good fiction with plenty of romance and sentiment if the ideals are high and the characters pure or striving to be so, excluding all directly erotic and suggestive reading.

I think that there is no time more profitably spent with young people than that used in helping them select their companions and playmates. At the dawn of puberty or a little before or after, depending on the precocity of the child and his associations, I talk frankly about the purposes of the sexual organs and their ultimate use as agents in the most holy office of passing on the torch of life undimmed, after the selection of a mate who is to be cherished above self and all else.

I tell young people that the consummation of pure unions and the procreation and rearing of healthy offspring are the greatest joys to them as parents and the fulfilment of their greatest earthly obligations. I do not neglect the physical organs at this time, but give them a thorough inspection, reenforce any previous teaching as to frequent cleansing of the parts, furnish remedies for little irritations, treat adhesions or malformations, and reassure the boy as to the perfection of the organs, for many who are perfect have great fears of deficiency or abnormality. The ordinary hygienic instructions calculated to assist in

maintaining continence are appropriate here. The healthfulness and normality of erotic dreams and orgasms in either sex is always explained, and the fact that these may and often do satisfy the entire demands of nature, but it is also necessary to say that if they should not do so, there should be no hesitancy in talking the matter over frankly with some competent person, so that if there is excessive sexual excitement or great discomfort, appropriate remedies or advice may be given. If I find that masturbation has been practised, I advise against it; but I am very careful not to establish a permanent, psychic traumatism. I tell the boy or girl that education, physical and moral development, are especially designed to make a perfect man or woman whose chief function in life for his own happiness and longevity and for the good of society is to help found a home and rear healthy children.

I suggest that the future life-partner be imagined and thought of as good, pure and altogether lovely, and that he should be always ready to face such an one without shame or remorse. I say that the greatest detriment to personal happiness and to the progress of society is any sex relation with any other person before marriage, and that any intemperance will be regretted. I make it clear that any unnecessary sex imagery or use of the sexual organs before marriage is not so much an evil to the individual or in the eyes of the world as it is a source of regret and shame when he meets the one with whom these things are to be equally shared for pleasure, health and procreation.

CHAPTER X

MARRIAGE VS. FREE LOVE

THE scientist, the socialist and the sensualist are advancing in solid phalanx on the time-honored institution of conventional, monogamic marriage. Although united in this onslaught, each has a different motive and a different point of view. *The scientist*, seeing the fearful ravages of venereal disease, widespread prostitution, celibate and suffering women and unsatisfied, narrow-minded men in society, past and present, without proper analysis attributes all to compulsory marriage laws of ecclesiastical origin and as a remedy advocates trial marriage, divorce made easy and a certain degree of polygamy or free love, especially for exceptional people of both sexes, promising thereby social advancement and better progeny. Stress is also laid by them on the increased happiness and well-being of the individual. Ellen Key, Ivan Bloch and Havelock Ellis are some exponents of this view. *The socialist* calls for community of goods and freedom in love, hoping to improve economic and social conditions and to promote individual happiness. Few trained economists agree with the one and few men of broad experience agree with the other of these propositions.

The sensualist, likewise the pessimist, seeks to destroy marriage, the first to make more easy of access his Epicurean ideals of sensual pleasure and the second because, as the result of excess or satiety in pursuing

such ideals, there has resulted a negation of all good in human existence, and a pessimistic asceticism is natural, it being the direct antithesis of the former position. The confirmed sensualist is infrequently either literary or scientific, but his type exists in the Don Juans and Casanovas. The confirmed pessimist is well illustrated in Schopenhauer and Weininger and to some extent in Tolstoi.

Growing out of a highly satisfactory domestic experience and out of the knowledge of many such, lived in spite of and under and in full accord with existing conventions, out of considerable experience with the functional neuroses and out of this study of sexuality in normal men and women, are some views and some conclusions which are advanced, though they are in direct rebuttal of the above growing tendencies of the time, and though they open the way for the author's characterization by scientific and popular thinkers as hide-bound, ultra-conservative or superficial. Very well, these characterizations are cheerfully accepted if even a few can be led to penetrate into the nexus of individual emotion and public social life, and after carefully conning the facts under the law of cause and effect decide for themselves whether the responsibility for present conditions in our social life shall be charged to coercive marriage or whether it shall be charged rather to that ignorance which is the direct result of the older theological teaching, namely, that sex was teleological rather than evolutionary and that all thought or study of sex subjects was wrong. Let it first be made clear that, although the older church is responsible both for coercive marriage and for the dense ignorance which surrounds the sexual and marriage relations, even if the former of these conditions

may prove to be, as no doubt the latter is wrong, there is no quarrel with the church to-day; for probably no class of people are more desirous of enlightenment and of changes in conventions, if need be, to adapt our lives to biological standards than are the modern clergy and laity of all denominations.

Scientific students who have penetrated beneath the veneer of modern society and have seen the fragile, worm-eaten, syphilitic, gonorrhœic, misery-and-crime-tainted structure here have been so horrified and indignant that, assuming our present extreme and no doubt somewhat faulty system of sexual conventions to be alone responsible, they have swung, like the pendulum, to the opposite, no more rational extreme, and one far less in accord with human civilization, and demand free love.

How would sexual freedom affect the individual, the family and society if promulgated in these days of dense ignorance on sexual subjects? If sexual unions could be made easily and dissolved as easily, there would seldom be real love at the foundation of these unions, but they would result from contact between man and woman or would take place whenever an individual of either sex was transiently excited sexually by one of the opposite sex. These unions would rarely, if ever, be lasting, for no such relation can be lasting unless something of the psychic element and more than the purely sensual is involved.

Ellen Key and Bloch declare that "coercive marriage and prostitution will become impossible under free love, for after the victory of the idea of unity they will cease to correspond to human needs.—Men exhibit an increased monistic yearning for love.—Love is the spiritual force of life, and the more perfect race

is to be brought forth by love, for this the inward freedom of love is indispensable.—Life-long love is an ideal, but not a duty.—Divorce should be absolutely free.”

Ellen Key says: “Couples would continue to love if not compelled to live together.” Her principal reasons for free love are the compulsory celibacy of woman, suffering in marriage, prostitution and the defamation and ostracism by society of the woman who is a mother without marriage. How can the idea of unity be reconciled to free love? Unity in love means the permanent synthesis of two lives into one, like soul and body for this existence, not a union begun only to be broken by one party or the other, frequently against the will of one and often, when too late, found to be against the real desire of the one who breaks the bond. The idea of unity and individuality in love presupposes permanent, voluntarily entered into unions which neither party wishes to break and all forms which bind are welcome. If life-long love is an ideal, why is it not a duty? A biological, Spencerian morals would say that ethics, health and happiness were synonymous; that the ideally right would give greatest happiness and social value to the individual; and it is clearly every one's duty to be as happy as possible consistent with usefulness. My contention everywhere is that permanent love unions only can subserve all these ends. The only couples who do not desire to live together in intimate companionship are those who do not really love, but are those whom some intellectual bond or momentary sexual passion has brought together. Long separations are fatal to love. Either the health of the lovers is impaired by the mental anxieties and physical hard-

ships of long separation or the omnipresent desire of human beings for sympathy, companionship and love leads one or the other to fix on some near object.

Again, in those unions where the psychic element was not present, if legal or moral bonds or public opinion did not hold the couple together, the union would seldom outlast a few weeks or a few months.

Granting that the law establish individual freedom for both sexes, which is a good thing, provided it does not establish or encourage for women political or public or vocational duties which have been, are and always will be distinctly masculine on biological grounds, what will be our result? We shall have the spectacle of a community in which the real family has become extinct. We shall have both women and men contributing to the support of children in the so-called homes of couples who are living together temporarily, perhaps as long as their mutual children are small, or at least until some disagreement or external attraction for one or the other shall supervene. Admitting, for the moment, that prostitution is all due to coercive marriage, could our present system or any system of prostitution be worse than the conditions which would result if the conventions which make marriage binding should be abrogated? However, some argue that under their pet systems of partial or entire freedom in love unions would subsist much as they do now, and there would be speedy remedy for many injustices which the present marriage system entails. It can be readily shown that the picture which has been presented is a correct one for a society where, to accept the statements of all free-love advocates, "variations from the monogamous instinct are very numerous in both sexes," and where ignorance of fundamental

sexual truths in the young and old of both sexes is so general that those in favor of marriage as it is, those in favor of marriage reform and those in favor of qualified or absolute free love, are in perfect agreement that this ignorance is the principal cause of crime, venereal disease, unhappiness and degeneracy. First let us consider the monogamous instinct in man. While believing firmly with Bloch that this instinct is an evolutionary one, depending on and increasing with man's psychic development, and that in its survival and ultimate domination rests the security of mankind, it is only necessary to read his book, "The Sexual Life of Our Times," or the works of the other scientific students of the sexual life, to prove conclusively that the majority of men and women at some time in their lives either have temporary lapses and depart from this now almost fundamental instinct, or seductive influences are such or the physical desire for immediate sex union becomes so strong that this instinct is overshadowed for the time being.

Will any one have the temerity to maintain that our long-existent marriage traditions and wholesome public opinion, together with the consciousness of disgracing and vitally injuring a trusting wife, a loving husband or helpless children do not act as strong deterrents against yielding to any transitory, passion-born demands of sex, and that they do not prevent many good, but strongly emotional people from yielding, for the moment, to the variations in the instinct, while their lives under existing conventions are as a rule an exemplification of this civilizing monogamic instinct. In so far forth our existing conventions or similar ones must be regarded as conserving and developing that monogamic instinct which many consider

fundamental and which practically all hold as the highest ideal of civilization.

Many men, above reproach morally, who have never had promiscuous intercourse before marriage or after, have stated that under certain conditions a décolleté gown, the touch or look of a lovely woman, have been the instant, unconscious, unwelcome harbingers of strong sexual desire for the immediate object. Women, though their sexuality is less often spontaneously aroused, have similar experiences in and out of wedlock when they, like the men, have not deviated from the moral standards which they have accepted for themselves, which standards, in reality, were entirely the outgrowth of the monogamic ideas which have become crystallized in our marriage conventions. No one can question that the breaking down of these traditions, the legalizing and making moral of temporary sexual unions, would remove the scruples now in force as adjuncts to the will of the individual, perhaps the strongest line of defense of the better nature against objective seduction and subjective emotion. With the abolition of conventions these people would not be yielding, but conforming to the standards which our free-love advocates would set up, standards, they say, of monogamy and for fostering monogamy, but standards which appear to strike at its very root.

One of our chief contentions in this work will be that a large proportion of unhappy unions have resulted from an ignorance of the art of love, which has delayed or prevented the proper adaptation and affiliation of the man and woman. This ignorance is no less operative in the majority of unions which subsequently prove to be happy and productive of the best offspring. The temporary separations and transient quarrels of

young married people are proverbial. They occur in the early experiences of most perfectly mated couples. Undoubtedly we may accept enough of Schopenhauer and go far enough with Roux to admit that every man and every woman are instinctively, fundamentally, biologically, attracted toward those complementary characteristics in the other sex whose union with his or her character shall be productive of the best offspring. We certainly believe that, if instinct and emotion were allowed to guide more in the choice of mates rather than that an all-compelling reason should induce men and women to relinquish the first instinctive choice because of differences in religion, family prejudices or financial considerations, more happiness in marriage and a better and stronger race of men would result. Now then, admitting that a strong instinctive element which should be more respected favors biological unions, it is none the less true that, however perfect the mating, the dense sex ignorance and prudishness which are the heritage of most young wives and the inconsiderateness and sex ignorance of most young husbands prove sufficient barriers to any perfect physical or psychic mating in the early months of married life. Time must be had, if society remains uneducated, for married people to study each other and to adapt themselves, physically and psychically, each to each. We make the assertion that there is not one woman in ten, happily married, perfectly mated, mother of a brood of robust children, worshipping them, loving her husband, delighted with her lot, who has not said repeatedly during the first year or two of her married life, "Why did I marry? I am sorry I did. I would leave my home now if it were not for the children or the opinion of the community."

She knows now that, had she done so, she would have made the mistake of her life, working her own and her family's ruin, but she would have left her husband then if free love had been the ideal. Many men would do the same thing. Coercive marriage must last until through education we have rendered innocuous some of the rank, poisonous weeds which have grown up alongside its beautiful flowers. With perfect education in sexual matters perhaps we should have little to fear from any system. Then the monogamic instinct might assert itself and the individual man and woman, each in some ways an entity in himself or herself, but neither complete without the other, would unite in life-long unions and from their apparent dualism would result as perfect a monism as is synthesised by the apparent duality of mind and body in every individual.

Many authors and students attribute all the horrors of our world-wide institution of prostitution to coercive marriage. This is largely incorrect. Innumerable instances can be cited from the literature. Every neurologist knows of many and every physician knows of some cases where the early prostitution of girls and the early seeking of promiscuous intercourse by boys, as well as infidelity of married people, can be certainly traced to ignorance of the laws of love and in no way can present or past marriage conventions be considered responsible. Case 9 in the histories may be referred to and this one, not in the histories, but known to the author: C. married a woman who was somewhat erratic and not well versed in the proper sexual relations of man and wife. She usually insisted on separate beds and allowed only occasional intercourse. C. did not know enough about the art of love to educate his wife out of her early, false notions. He

remained faithful for years, but finally gave up the battle and began to have relations with prostitutes, finally contracting gonorrhœa and later infecting his wife, when she was in one of her rarely occurring, receptive moods. It is unnecessary to multiply cases, though this could be done *ad infinitum*. It is only necessary to emphasize the fact that our marriage conventions are not the cause of these deplorable results and have nothing to do with them. Their cause is found in the Cimmerian darkness which surrounds the sexual question for most young people and in which they enter the married state. In this state it is natural, and usually necessary, that a man have a certain amount of sexual intercourse from the first, and a woman, likewise, if she has attained her full physical and psychic development sexually at the time of her marriage, and at any rate this is as natural and necessary for the woman as for the man after she has attained perfect development. But the woman, often as the result of ignorance or wrong teaching, is ashamed of and tries to resist the natural instinct to sexual love, and the man, while usually seeing clearly the direction in the path of love, has no thread to guide him in its labyrinthine passages and frequently gives up the attempt to follow what light he has, or loses his way in its mazes. Sometimes the conditions are reversed. In either case unhappy marriage and infidelity are bound to result.

Neither coercive marriage nor free love is the condition of men and women leading proper, happy sexual lives together. Sex education and the abolition of prudery are the only conditions. Coercive marriage keeps the lovers together in our present state of knowledge long enough for many of them to learn the way

of love, which, once learned, they will never depart from, while free love allows them to part asunder at the first intellectual disagreement or the first emotional or sexual difference, a difference more apparent than real, for, as has been remarked elsewhere, and as all true lovers have found out, the emotional and sexual needs of a normal man and a normal woman are much nearer the same in their totality than has been taught ordinarily.

We conclude then that proper sex education will largely reduce the chances of mesalliances; that emotion and instinct, tempered with reason, are safer guides to happy and biological marriage than reason alone; that divorce must be allowed on sufficient grounds to afford relief for those who, in spite of instinct and education, have become mismated; medical certificates of freedom from venereal disease should be a prerequisite to marriage; more than anything else young people should be taught the art of love and its relation to marital felicity; proper conventions and public opinion as moral supports to weak human nature are wise for society and promote the ultimate happiness of the individual. Early marriage, before sex misdemeanors have occurred, or individual selfishness and opinion have crystallized beyond possibility of resolution, is very desirable. Reform marriage as fast as it is known how to do it, prepare all young people for it, keep the unfit out of it, allow escape for such as may be wronged by it, but never go from what may be extreme law to the opposite extreme of license. Reform marriage from the inside, both rationally and emotionally, but do not abolish the chief bulwark of civilization by taking away marriage and leaving nothing in its place. Prostitution is not chiefly a result of

sexual conventions, but is born of sexual ignorance and the double standard of morality. More recognition of woman's freedom, abolition of the double standard, early marriage and a knowledge of the art of love, are four remedies which would go a long way toward curing the disease of society known as prostitution. If a young man, having the legitimate desire to have all the happiness possible in life, willing to accept his share of the responsibilities, anxious to be useful, takes the only natural and safe step to insure all these ends, which is to seek and marry while young his natural mate, then if both are informed in the matters pertaining to their dual existence, there will be no opportunity for her to become a prostitute and no occasion for him to seek such unsatisfactory and destructive solace as prostitution affords. Neither money nor position, nor solitary creature comforts, nor freedom from care and responsibility nor anything other than early physical and mental mating is the criterion of what is best for society or for one's self in life. When this is generally recognized the fancied restrictions of marriage conventions, the evils of divorce and the horrors of prostitution will largely if not entirely become extinct.

CHAPTER XI

GENERAL CONSIDERATIONS OF THE PSYCHOLOGY AND PHYSIOLOGY OF SEX INVOLVING THE ART OF LOVE

I AM led for two reasons to write this chapter after practically finishing the brief outlines arising from this investigation. First, I have just received and read the sixth volume of "Studies in the Psychology of Sex," by Havelock Ellis. His chapter on "The Art of Love" brings freshly to my mind much that I had formerly read, worked over and used in practise of the art of love described in the works of Hindoo philosophers and re-edited to suit modern conditions. Its dignity and importance appeal to me afresh. The second reason, going to show that there is practical, vital value in it, arises from the fact that the day before writing this I had detailed to me, without the slightest solicitation by the principals involved, the following three cases:

Case 1. A strong, robust man of very superior mental endowment and attainment felt at the age of thirty the need of a wife and home. He had controlled unusually well all sex manifestations. He had the highest ideals of woman and believed in intercourse for procreation only. He met an educated girl, older than himself whose chances of marriage were on the wane. She had no sex knowledge, was practically sexless, but thought it the thing to do to marry, and she was psychically somewhat attracted to him. Her mother

avored the alliance. He was in just the condition to substitute almost any woman for his ideal, and sought her in marriage, though, even as he did this, he had misgivings. After more than a score of years I hear this story, which would wring the heart of any man or woman with human feelings. For years he longed for a close psychic and physical intimacy and for children. She was cold, yet clinging and parasitic, always unresponsive, impassive, unemotional. There was nothing in common. He, with his long-practised self-restraint, refrained from intercourse except on the rarest occasions, and then there was no real relief and no mutual solace. Finally, after ten years or so, he felt the need of children so strongly that he became more urgent for this purpose alone. Children came and for a time the prattle of baby voices checked the anguish that had been crushing out life and hope in the father's heart. But he sees now, or fancies he sees, in them signs of dependence, parasitism, one-sidedness and lack of full development. This may not be true, certainly is not entirely, but the feeling is omnipresent and he is now sorry that he ever begot them. For years the father and mother have slept apart. There is nausea on the part of both at the thought of intercourse. In her case desire is nothing and has never existed. He is a strong man still, struggling with the sex instinct. "Oh wretched man that I am! Who shall deliver me from the body of this death?" There is no avenue of escape, though the conditions are intolerable and this sort of home life not conducive to the best interests of the children. Proper instruction just before marriage or earlier would have revealed the abnormal, sexless nature of this lady; or, if there were rudiments of the nature there, they would have been brought out

and utilized in making a home rather than a "whited wall." They would not have married, or having married, they would have been happy.

Case 2. A man who has not transgressed the seventh commandment and whose only wrong has been in his conduct of sexual matters with his wife, is sued for divorce by his wife, who is not absolutely blameless herself. He loves her with all his heart and even implores outside assistance to prevent the divorce, which not only shocks his sense of the sanctity of marriage, but destroys at one blow all his hopes of future happiness.

Case 3. A young man, impulsive, good-hearted, strong, full-blooded and only slightly given to sex promiscuity goes to a ball with a young, rather accomplished girl. They lead the dance. He is attractive and she is proud of him. The lights, the warmth, the motion, set the pulses of each to throbbing equally. He knows the danger, but cannot refrain from saying to himself, as he looks at her flushed cheeks and heaving bosom after the last dance, "I must have her to-night," and, going home in the hack, his arm steals around her, and she unresisting, he draws her to him and without a word being spoken by either he cannot help but crush the flower, the fragrance of which has intoxicated his senses. Next day regrets came on both sides. She refused for a time to see him and blamed him. He persisted in trying to humble himself and beg forgiveness until finally he was allowed to see her. Not long after that, while sitting side by side, his arm again stole around her and she, nothing loth, the program was repeated. She now acknowledged that she wanted him and was as much at fault as he. They were married before the baby came. They are perfectly

affiliated sexually and they are happier than are the two cases above, even if the union was unorthodox in its consummation. Education would have kept the first couple from marrying, or if they had married it would have been a real union—education would have prevented the mistakes made by the second couple or have made possible their reconciliation before divorce proceedings had begun—education would, in the third case, have secured the conventional ministerial approval and the future peace of mind of the parties by arranging marriage before consummation rather than allowing consummation before marriage. What sort of education? Chiefly education in the art of love. It teaches how to avoid excitement and dangerous situations before marriage and how to secure mutual, intense psychic and physical union and life-long tenderness and devotion, such as every true man and woman craves, afterward.

I was riding on the railroad several years ago and saw a young man and woman whom I knew at a glance to have been recently married. He, though proud and tender, seemed anxious. She, though loving and trustful, seemed worried and in pain. It chanced that I had to wait, with them, for a train, an hour at the same station. I went up to the boy and girl and congratulated them and wished them a long and happy married life together. In one breath they said, "How did you know we were just married?" I told them it was easy to guess, and then I told them what my profession was and asked them if they knew all about the state they had entered into. They confessed ignorance, but were eager to learn. They were an ideal couple—each completely bound up in the other. Their lives had been pure and their mutual embrace had been the first

for either.

Even the very unusual, for our day, had happened. The hymen had been very difficult to rupture; there had been some hemorrhage and all that, but she had had the most intense enjoyment and orgasm synchronously with him at the first intercourse. They had been married four days. Each subsequent act had hurt her more and more until now the pain exceeded the pleasure in intercourse and all day it hurt her to move about. He knew she had enjoyed him as much as he had enjoyed her. It was an almost irresistible duty as well as an extreme pleasure to be united to her in the sexual embrace and still he was moderate. She knew of his pleasure and hoped for her own and did not like to say anything against it. In short, each was over-anxious to do what the other wanted, and willing to make any sacrifice for the other, but neither had found out what to do. Instinct impelled them to the act and pain robbed it of its pleasure for her and made him solicitous, as best he knew, for her. Here, in her suffering, was the seed of estrangement and perhaps divorce in as ideal a union as I have ever seen. These two young people were grateful for instruction.

The love and trustfulness which were being strained a little under the stress of pain, fatigue and anxiety all returned. He would do anything I told him to do for her; she would strive to her utmost to be all in all to him. I talked half an hour, perhaps, on general topics and only told them specifically that each must tell the other everything; that he must wait for her to recover from the soreness; that she should use some simple lotion; that he must be careful of her and wait her suggestion, or at least be certain, if it was too long to wait for her to take the initiative, that by judi-

cious manipulation of her nipples, and perhaps the clitoris, desire was made strong in her and the labia were bathed in their natural secretions. I told them to study themselves and each other, to overlook bad and magnify good qualities, each in the other. In the matter of sexual relations I told them to pay no attention to tradition and little to recent theoretical notions, but to try to adapt themselves to each other and to have as much intercourse as they pleased, so long as it was followed by happiness and an ambition to work for their common home and a practical, helpful interest in the homes and destinies of other people.

To some all this may seem trivial, to others it may seem unrefined, but some have seen the "handwriting on the wall" and will agree with me that here is one couple, normal and loving, who, following with willing feet the teachings of nature, will cleave to one another as one flesh, and death only will part them after happy, useful lives.

There are thousands of men in this State, innately good, not only willing but anxious to be lifelong lovers to their wives, whose unconscious brutality, resulting from ignorance, in the early weeks or months of married life, has turned the instinctive craving for a husband's presence and caresses into the barest tolerance or extreme disgust.

There are more women who, as the result of the absorption of prudishness, false modesty and a theoretical but non-biological system of morals, have so minimized and degraded the sexual instinct, which is at the basis of all love and marriage, that good, honest, virtuous men have finally succumbed to the demands of an imperious instinct which demanded not only physical relief and temporary pleasure for self, but mu-

tual, physical erethism and permanent, psychic freedom and interchange of thought and feeling and have, against all principle and every protest of their moral beings, gone where they could find these things, so necessary to a home, which their homes did not contain. Perhaps they should not have done so, but the moral nature of the ordinary man is too weak to fight, year after year, against such heavy odds. This evil will be obviated when young people learn that, after marriage, they should approach the sexual act with the same freedom, with no more shame, with the same happy interchange of thought, with all and more than the pre-marital lover-like tokens of endearment, with the feeling that each is all in all to the other and that each is at home in the penetralia of the other's soul, expecting from it as much and more in the way of renewed strength of body and honest fixity of purpose, of feeling of well-being and of continued health, and with the same temperance, choosing as much as is good and wholesome (which is determined by their own feelings, subordinated each to the likes and dislikes of the other) as when they meet at meal-time to partake together, happily and thankfully, of the food necessary for life. This is the food necessary for all broad, psychic life; it is also necessary for continued vigorous physical life and certainly for all future temporal life. When they learn that to have sane, alert and vigorous offspring, it is more important that the parents have "two hearts that beat as one" in the sexual act and in all other acts of life than that they have bodies perfect in physical health and God-like in stature, when women realize that this is the only way to knowing the ineffable sweetness of having a man for life a devoted lover, their very own, soul and body, without reserva-

tion, then much of our alarm about the social evil will disappear and happy homes will abound. Many lives have been wrecked by a young man's accepting as final a young girl's first, frightened, self-defensive "No" to his abrupt offer of marriage.

I give a case in point which bids fair to have a very satisfactory outcome. I became acquainted with a young man and was in doubt whether or not it was best to ask for his history for this investigation. I decided that it could not hurt him to discuss sexual matters if I could convey to him the correct ideals of the sexual life and love and marriage. This case is Number 2 of the sex histories. He told me all frankly. The girl had told him "No." She was young and frightened. I had never seen her, but knew from his description that the "No" was probably "Yes." Then he told me of his temptations and that he was in the last ditch with the enemy upon him. It took but a few minutes to impress upon him that the chances were more than 100 to 1 that she would make a joyful capitulation if he laid a well-planned and earnest siege to the citadel of her heart. It took but a short time to show him the folly and probable life-long misery resulting from yielding to any promptings to promiscuous relations. He was very ready to act on my advice in both matters. I saw him recently; he almost ran to meet me, and as we shook hands he said, "It's all settled. We are engaged and are going to be married this summer."

Many married people, well-meaning but with a very selfish point of view, fearing to lose their liberty or fearing they will not be equal to rearing children, refuse to have them. Sooner or later this leads to trouble. Children cement a union, but aside from this the usual methods of prevention employed without understanding

destroy the pleasure and annoy the conscience of one or both the parties. People who have no good reason for not having children should not, in addition to wronging the community that much, wrong it still more by injuring themselves and thus adding to the total of unhappiness and misery. Certainly those, and there are many such, who are perfectly justified in preventing conception, ought to keep as near to the natural, mutually complete sexual act together as it is possible to do; and there is no reason why their mutual enjoyment should be materially lessened except that, in normal people, the craving for offspring in both man and woman will assert itself at times, no matter how wise it be for this to be in the background.

When necessary to avoid conception, the condom is generally conceded to be the best arrangement, as it allows the two parties to be together at the time when they most desire and need to be and allows of the complete satisfaction of the woman. Withdrawal often robs her of the orgasm and gradually makes her a discontented, nervous wreck, while it robs both of the parties of the quiet, peaceful interchange of thought and sensation after the completion of the act, the calm after the storm, which all women yearn for and most men desire. Douches are almost never excusable, for while removing the natural secretions from the vaginal glands and those of Bartholin is bad, having to get up and break up the state of dreamy languor and enjoyment which comes to a woman after perfect intercourse, is an injustice to Nature that she will, after a time, take revenge for.

Many a woman, by little suggestions and special endearments, excites her husband to the point where resistance is hardly possible before she lets him know

that she has no desire at all at that time. All women should be careful of this or else not complain if their husband's attentions are too frequent. Worse still, many men thoughtlessly insist on intercourse when their wives are tired or sick and submit without interest and with much discomfort, men, too, who would not dream of being brutal or heartless or supremely selfish if the case were properly presented to them. More or less preparation for intercourse is necessary for almost every woman. There ought to be no clothing. There should be much kissing and caressing in all cases. More or less titillation of the nipples or clitoris, or both, is necessary in the large majority of women to insure the profuse flow of mucus from the vagina which indicates the psychological moment for beginning intercourse.

Few men delay, but hasten on to the orgasm as if they were in a race. Most men could, by practise, postpone for a half hour or an hour, if necessary, the completion of the act, and all men would strive to do so if they only knew that the pleasure of the wife would be increased a hundred fold and their own in the same proportion. Supposed inability on the part of the man to prolong intercourse and lack of knowledge of a reason for so doing causes many a woman to complain to her neighbors and to her doctor that she cannot endure her husband's frequent demands. Very commonly if the man is instructed to seek intercourse half as often and to continue at it three times as long at a time, the complaint will be, before many months, that there is too little rather than too much attention. The classical position is too much adhered to and this should be varied whenever it adds to the satisfaction of one or other of the parties. Men who think them-

selves unable to postpone the orgasm will find that the reverse of the ordinary position will help them greatly. A man should never be satisfied until his wife is completely satisfied. Many a man soon recognizes that in his wife's complete satisfaction is his profoundest enjoyment. There is no doubt that to this is due her ability to retain health and youthfulness.

Long preliminaries, prolongation or repetition are all, within wide limits, innocuous for the ordinary man and should, one and all, be invoked to attain this end. Intercourse without emission, when it is found that the wife cannot become sufficiently enthused, is, at times, the means of some relief to the man and a happy day for both, though this procedure, carried to such an extent, as in the Oneida Community or as recommended in "Zugassent's Discovery" or "Karezza," must be ultimately pernicious in its results to any virile man or woman if it be long carried out in good faith. In the cases where this has been followed a long time without apparent harm there must have been a weakened potency brought about by long repression, or the parties did have orgasms now and then and neglected to mention it.

A kiss or a caress, or a glad smile of welcome, are not often amiss and are not undignified unless indulged in too frequently before the public eye, in which case they are not seldom the indications of strained relations at home. The little amenities that any man will regard in the case of another man's wife are not likely to injure his relations with his own. The brilliancy and sparkle and solicitude that a wife cheerfully accords to her husband's men friends or to strangers would often keep him smiling and faithful all the days of his life.

Intercourse during menstruation was formerly tabooed absolutely, and it is ordinarily not desirable, but it is well known that the majority of women most desire intercourse just before or just after menstruation, and that some women have their strongest desire, perhaps their only desire, during this period. This condition should certainly be communicated to the husband, if he does not find it out, and intercourse should certainly be had at such times in these cases. The accidental witnessing of the copulation of animals, a suggestive remark overheard, a temporary strong excitement of any kind and many other things occasionally throw a sexually active woman into a state of profoundest sexual excitement. The husband so dull as not to find this out or who, knowing, does not apply the appropriate remedy, ought to be treated to public castigation. It goes without saying that wives should try to be kind to their husbands under similar conditions, provided these are not too frequent. Intercourse by daylight is very desirable, though, after the day has really begun, few are able to devote the requisite time to it; in the early morning, with a short sleep after it, it is ideal. At bedtime it is most frequently resorted to, but this should not be done if either or both parties are physically exhausted, though after psychic excitement or effort it often proves most salutary. It is certainly the best all-round sedative and less harmful than any drug in the pharmacopœia. The open air, in shady retreat, if both are reconciled to this, is especially beneficial, being a reversion to type often craved by men.

I have been to much trouble to learn, by patient investigation, that after the first three months and at times during them, women almost always desire inter-

course during pregnancy occasionally, and some desire it much more frequently than at other times. I have never learned of any harmful results, though I have histories from 40, and reports from more than a thousand cases. Although this is a different view from that held by Ellis and some wise physicians, I advocate very moderate, careful indulgence, depending on the initiative of the woman, manifested in spontaneous love and desire. I know of many who have followed this practise with apparently the most salutary effects on both mother and offspring. This subject of intercourse during pregnancy has been fully treated in a separate chapter. After confinement intercourse should not be indulged in for a period of from two to twelve weeks, depending entirely on the two factors of desire in the woman and her local, physical condition.

After science has done all she can to promote, after the individual has done all in his power to enter into happy, fruitful and permanent marriage relations, some cases of serious drawbacks to mutual health and happiness are bound to occur. For instance, a perfectly normal man and woman marry. After some years of psychic affiliation and natural sex relations, the wife receives some injury in child-birth, or some pelvic disease develops, rendering sexual intercourse painful or impossible so far as she is concerned, or, again, the woman remains perfectly well and the man, either through business cares or some illness, becomes temporarily or permanently impotent, or, again, a man of 45 marries a woman of 20; at 65 he becomes impotent through age, while she, at 40, is at the acme of her sexual vigor. These cases occur very often, and often enough come to the attention of the medical fraternity to make their discussion profitable and a remedy de-

sirable. The only practicable remedies heretofore suggested have been that the sexually competent partner seek extra-marital intercourse with or without the acquiescence of the incompetent one, or that the virile and capable be divorced from the unvirile or incapable. Under our conception of marriage as a life-long union, physical, emotional and intellectual, these remedies are most inadequate, unjust to one, unsatisfying to the other and injurious to society. If a man once loves a woman he still loves her if, for any reason, she becomes incapable of having sexual intercourse. Still less does a woman depend on this factor in love when she has once loved a man. Nevertheless, no mature, well-developed person of either sex, accustomed for years to natural sexual relations, can suddenly strangle the entire sexual life with impunity. Separation is wrong for all concerned. Living together, while the healthy or virile party preserves absolute continence, is often impossible and is invariably attended by physical suffering or by impairment of health or disposition or by all of these. The solution arrived at by three cases whose histories are known to me is presented for consideration.

If my opinion were asked, I should not hesitate to approve of the course followed by the first two as the best available for themselves and for society, while the solution in the third case, with the wife's approval, might have been equally salutary.

Case 1. A man, some years happily married, on account of a nervous affection, became functionally impotent for a considerable period. Previous to this his wife had had little sexual appetite and, though she at times experienced complete satisfaction in intercourse, considered his demands altogether too frequent. Now

that the husband was incapable of performing his part, she had strong desire and suffered greatly from an enforced abstinence. This husband, a religious but sensible man, remembered that he had been able at times to awaken desire in his wife by titillating her clitoris; so now, when her desire for intercourse became strong, he resorted to this maneuver, continuing the manipulation until she had an orgasm. He repeated this procedure as required during the period of his functional impotence. He was happy in thus being able to relieve her desire, she was gratified and contented and they have always been very happy together.

Case 2. A woman, falsely and prudishly brought up, cold and impassive, through environment and teaching, though naturally sufficiently erotic, was married to a very vigorous man. She came to understand the advisability and necessity of mutual sexual enjoyment, though for a long time she could bring herself only on the rarest occasions to partake of these connubial joys. The husband, at times, suffered extremely from abstinence, when she, though it was against the traditions in which she was reared, at first at his suggestion, later of her own volition, relieved him by masturbating him, until the time came when her own erotic nature was sufficiently developed to render any such makeshift unnecessary. This couple have been absolutely faithful to each other and very happy.

Case 3. A couple relatively the same as the last. The woman was very cold and could or would allow intercourse only at the rarest intervals. The husband loved her dearly and though unusually virile, would not seek extra-marital intercourse. He occasionally relieved himself by masturbation. She discovered this and was much incensed at his depravity. He was un-

comfortable and she was unhappy.

The view entertained by some that intercourse should be for procreation only needs very slight notice, as this view is held chiefly by elderly women or those who have been sexually ill-treated, and is also held by some weak, unvirile members of both sexes whose low vitality precludes the possibility of their ever understanding or appreciating the instincts and emotions of strong, virile manhood or of perfect, healthy womanhood. Their system of ethics, founded on their own pathological physical condition, is not worth considering. That an occasional sexually perfect man or woman holds this view is conceded; yet, nevertheless, it is my belief that all such people are misguided.

Another view that intercourse should occur only at the expressed invitation or desire of the wife needs more attention. Before we give an unqualified approval to this view, several things must be considered. First we must understand that, for this practise to be followed advantageously, it is necessary that normal, mentally and physically well-balanced men and women be mated. Second, it must not be forgotten that, in the majority of normal women, a prerequisite to any strong desire for sexual intercourse is the caressing and lover-like attention of honeymoon and pre-honeymoon days. In short, contrectation brings on and increases, in both male and female, the desire for detumescence; and while it enhances the pleasure and leads to the fuller performance of the function in the male, it is not ordinarily a necessity.

In the female, on the other hand, with her more quiescent, receptive, passive nature, it is absolutely necessary, if she is to have normal sexual desire, that the male should act his natural rôle, give play to his

natural instincts (if these have not been perverted, on the one hand, by over-education or, on the other, by blind passion), and be the seeker and gentle aggressor in the preliminaries which should lead to sexual intercourse between man and wife. In other words, a man should reserve certain times from work, business cares or social distractions and give free play to his natural tendency to bestow little endearments and caresses and be even more earnest and lover-like than when the woman, now his wife, was the etherealized creature, no lower than an angel, eagerly sought by every fiber of his being, as the only one who could share the sorrows and multiply the joys of life with him. If a man pays no attention to these things it will be idle to expect any ordinary woman to show any marked desire for intercourse, even though it might be necessary for her health or extremely agreeable to her under proper conditions. If he is tactful and tender and mildly aggressive and she is not entirely responsive at any given time, he should school himself to repression and postpone the natural culmination until her mood changes. It is a well-known fact that many women, while entirely unresponsive to-day, even with every condition ideal and favorable, may, to-night or to-morrow, under the same or even less ideal conditions, be not only responsive but often aggressive in connubial joys.

Every man should study himself and his wife to ascertain that frequency which most conduces to their mutual optimism and well-being, which enhances their love for each other, their ability for mental and physical labor and their desire for service. This act is unquestionably one of the most potent incentives for hard work, one of the safest regulators of sanity and one of the essentials to perfect happiness. There are extreme

cases where intercourse once a month seems best calculated to promote ideal conditions. There are others, extreme on the other hand, where once a day accomplishes the same end. Probably Martin Luther's dictum of twice or three times a week applied to the majority of people in his time, though it is an undoubted fact that with the advance of civilization men and women have acquired or developed the ability to a more frequent repetition of the sexual act with impunity.

I can no more fittingly close this chapter than by the quotation of a section from a recent public utterance of one of the foremost, if not the foremost, of American scientists and educators, Dr. G. Stanley Hall. Certainly he was one of the first to recognize the need of sex investigation and sex instruction in this country. A portion of the ideas expressed in this quotation he gave credit for to another distinguished investigator in this field, Dr. R. N. Roark, recently deceased.

It would be impossible for me to express the ideas which I have been feebly trying to utter in language so terse, so forceful, of such felicitous phraseology and so psychologically accurate.

QUOTATIONS FROM G. STANLEY HALL'S LECTURE

"The immediate effects of masculine insufficiency are that the wife cannot yield herself completely and with the utter resignation, not to say abandon, that her whole system needs, to his embraces, and there are subliminal and, perhaps, automatic reservations far below her control, and these occur in both body and soul, and thus even coital experiences are imperfect and that on both sides. These summital moments therefore do not normalize life as they should, and their rhythm is marred. The satisfaction which ought to pervade the whole system is only partial and perhaps fragmentary. It is not led up to gradually by caresses and other prolonged tokens and stages of progressive endearment involving all the psychæ and soma. Nature decrees a long and

elaborate scheme of approaches through which every advancing stage of first courtship should be recapitulated. All her many curves that lead up to this sacrament of the transmission of life ascend gradually and never abruptly. Not only must every trace and residue of aversion and even reluctance be overcome, but all inclinations of every part and faculty should converge toward the focal event. Here the will and way of woman should be supreme and till her great biological function of consent is fully and joyously exercised, the interests of posterity forbid the male to advance. Every element of his disposition that tends to make her violate this law, be it the nervous impetuosity that cannot wait a little for a greater good, the selfishness that can enjoy at another's expense, the defective love that can take without giving equally, or brutal aggression impairs love and so impairs paternity. The weak, tense, neurotic man is always precipitate, and this leaves the woman excited but not satisfied, never perhaps knowing what it is to come to a climax. The man thinks her cold when she is only slow and normal while he is so sudden that he never dreams of her passional potentiality and still less of her profound needs which he only tantalizes. The sympathetic system and the pelvic brain dominate in woman and these are very slow but very climactical in their action. In man the ingredient of volition is far greater and the cerebro-spinal centers come more prominently into function and coerce the sympathetic ganglia at more rapid tempo. Nearly all types of defective husband-hood complete this function before wife-hood is fully ready, and in all such cases fertilization is more or less uncertain and quasi-artificial. The effects of every inhibited coitus upon woman are deleterious alike to the conjugal relations and to offspring. The germ cell is left at the door and whether it is later taken in or finds its own way to the ovum it may be conceived of as having to pass through the stage of unnatural experiences and to have to put forth abnormal efforts to reach its goal all because the male function is incomplete."

CHAPTER XII

PART I

THE POINTS OF CONTACT BETWEEN FREUD'S PSYCHOLOGY AND HIS SEXUAL THEORY WITH THE PRESENT STUDY OF SEX

ALTHOUGH I have already incorporated in this work a chapter on Freud's sexual theory of the neuroses and psycho-neuroses, tentatively sustaining or sometimes criticizing his point of view by arguments based on facts from my own medical experience, it seems not out of place, since the Freudian literature is rapidly increasing and not only demanding but finding closest attention from psychologists and medical men, to remark somewhat on his psychology and sexual theory and to endeavor to show whether this study, in its points of contact with his work, has in it anything to sustain or contravene his ideas, which are partially, according to his own statements, theoretical and which are, in the minds of some of his readers, problematical or actually erroneous.

It would be impossible to give a digest of Freud's views briefly, and an attempt at this is not contemplated. Considerable experience in psycho-analysis and dream interpretation, as well as familiarity with all his works are necessary to the one who would effectually oppose or sustain him. I confess to having given slight attention to dream manifestations until re-

cently, and have little to say on this subject at present, but call attention to my method in the study of the sex lives of normal people as well as to my way of tracing the symptoms of most nervous patients to their ultimate source in the sex life, as a process very much akin to psycho-analysis, though I have never given it the dignity of such a term. May I summarize, partly in my own words and partly in his, some of Freud's views, especially those expressed in the "Drei Abhandlungen," and briefly allude to others with which, for the present purpose, we are not so intimately concerned?

1. THE SEXUAL ABERRATIONS

In his "Three Contributions to the Sexual Theory," Freud first discusses the sexual aberrations. He says that the popular assumption that the sexual impulse is absent in childhood, begins only at puberty and shows itself in irresistible attractions of one sex for the other, and that its aim is sexual union or acts leading to this, is incorrect.

He introduces the terms, "sexual object," or person from whom the sexual attraction emanates, and "sexual aim," or action toward which the impulse strives. The deviations in reference to sexual object and aim are next considered. Inversion and the sexually immature of animals as sexual objects are deviations in reference to the object.

He gives the different classes of inverts and their behavior. Then the ordinary theories of inversion, whether due to degeneracy or to congenital or acquired characters, are discussed and all are considered inadequate explanations. Neither does bi-sexuality, either as somatic or psychic hermaphroditism, fully explain inversion, since, somatically, there is no regular

change in the organs to correspond to the inversion, and since, psychically, there is not, with inversion of the sexual object, a change in the other psychic qualities. Nevertheless, a bi-sexual predisposition, of which we only know the anatomical foundation, is presumed for inversion, and we seem to be dealing with disturbances arising during the development of the sexual impulse.

While the theory of psychic hermaphroditism presupposes in the inverted a sexual object the reverse of the normal, this is only true in a portion of the cases. The sexual object is very frequently, for the man, a male body with feminine psychic and external physical attributes, else why, in all ancient and modern male prostitution, does the passive party assume the dress and physical characteristics of the female and imitate, as closely as possible, the female psyche?

The sexual object is not, in these cases, one of like sex, but one possessing both sex characters, a bi-sexual one, a compromise between the impulses striving for the man and those striving for the woman. Neither is there any uniformity of the sexual aim in the inverted. Pederasty, mutual masturbation and mere effusion of feelings are all equally definite sexual aims for the male invert, while in female inverts kissing or cunnilingus are more frequent sexual aims than other sexual acts.

We have unwarrantably assumed too close a relation between the sexual impulse and the sexual object, while in reality probably one is entirely independent of the other and the impulse does not depend upon the object for its stimuli.

Impotence or lack of opportunity for normal satisfaction and not insanity are the causes when individuals

take children or animals as sexual objects. The insane are not different, except in degree, from normal people, sexually, but if there is psychic abnormality in other fields there is sure to be abnormality in the sexual; and many otherwise normal people are sexually abnormal, as sexuality is the weak point in human cultural development or, what is the same thing, the point where the attack on our better natures is the strongest.

The sexual object is not constant, its nature and value are easily modified, something else in the sexual impulse is essential and constant.

The normal sexual aim is the union of the genitals, loosening sexual tension and temporarily quieting desire, as food satisfies hunger, but there are always and normally in the preliminaries to the act those acts of looking and touching which give pleasure and enhance the excitement, but which, if persisted in too long or to the exclusion of the sexual act, become perversions. The kiss is a preliminary which has always been given a sexual value, though the organs involved are remote from the real sexual apparatus and belong to the organs of digestion.

The psychic estimation of the sexual object is seldom or never limited to the genitals, but embraces the whole body and all sensations emanating therefrom. It magnifies good and under-values bad qualities and renders obedience to the judgments of the object. Sexual over-estimation makes possible the use of other than the sexual parts as sexual aims and brings a desire for variation.

Man alone can be studied, as woman's cultural stunting and conventional reticence and dishonesty make fruitful investigation impossible in her case.

The use of the mouth in kissing is normal and legiti-

mate, but if brought in contact with the genitals it is called a perversion. This is purely conventional. The introduction of loathing establishes such a convention. That it is purely conventional is evidence by the fact that one would kiss the lips of a girl with pleasure but would use her toothbrush with loathing, though her mouth is as clean as his own.

The loathing which stamps the use of the anus for sexual uses a perversion is because the excrement passes through it, but with the same plausibility hysterical girls loathe the penis because the urine passes through it. Besides, the use of the anus in intercourse between males is not from any regular preference for this, but because it is analogous to the normal act. Mutual masturbation is a far more common sexual aim among inverts. The substitution of some part of the sexual object or some article of dress or something else pertaining to it for the sexual object, or fetishism, emanates from the over-estimation of the sexual object which encroaches on everything connected with the object. Some degree of this is in all normal sexuality, especially during courtship, where the normal sexual aim is inaccessible or its realization deferred. It is pathological only when the fetish becomes aim or object in place of the normal aim or object.

Impotence, costliness of the object and dangers of the sexual act all strengthen a tendency to linger at preparatory sexual acts and to make of them new sexual aims in place of the normal. Touching and looking are indispensable and normal up to a certain point, and clothing arouses sexual curiosity, which tries to restore the sexual object by uncovering the hidden parts. When the interest is turned from the genitals to the form of the body, the sexual impulse is sublimed into

artistic sentiments. More or less of this sublimating is in all civilized men.

But if this fondness for looking is limited entirely to the genitals or is connected with the overcoming of loathing or when it suppresses the normal sexual aim, it is a perversion. The one who exhibits himself wishes to be seen that he may see. So Sadism, or disposition to inflict pain, always goes with desire to suffer pain, but Sadism is in some degree in all normal male sexuality, and Masochism is in all feminine natures, and both males and females have each, in some degree, the characteristics of the other sex. In the perversion of Sadism the sexual instinct of the aggressive party has become independent and exaggerated. Masochism arises from sexual over-estimation, which is a sequel to seduction of the sexual object. Pain here, like shame and loathing, is a resistance which is overcome by the libido. Perverted propensities appear in contrasting pairs, which may be connected with the united contrast of male and female in bi-sexuality. All normal people have traces of perversion. Perverse acts are only perversions when they have entirely repressed and supplanted the normal act. In all perversions there is psychic participation for the transformation of the sexual impulse.

Shame and loathing are psychic facts which the sexual impulse has to struggle against. If they are developed before the impulse has reached full strength, these in reality are what direct the development of the impulse. The sexual impulse is not simple but of many components, some of which may be detached to form perversions. Psycho-analysis reveals that in hystericals there is a more than normal sexual repression, an exaggeration of the resistances, shame and loathing.

There is also in hystericals an enormous sexual craving. If, during development, conditions bring on this strong craving and strong effort is made at repression, escape from intellectual occupation with the sexual problem is found only by transforming the sexual desire into somatic symptoms.

Opposition to Freud's assertion, he says, is done away with when psycho-analysis shows that these symptoms do not, as a rule, occur at the expense of a normal sexual impulse, but "they represent the converted expression of impulses which, in a broader sense, might be designated as perverse if they could manifest themselves as phantasies and acts without deviating from consciousness. The real, though unconscious, sexuality of these cases is abnormal and the neurosis is the negative of the perversion."—In all neurotics we can find in the unconscious psychic life feelings of inversion, inclinations to anatomical transgression as symptom creators, partial desires carrying new sexual aims, like peeping mania, exhibitionism and actively and passively formed impulses to cruelty. The last often control the social behavior, i. e., love is turned to hatred by combining cruelty with the libido. Nothing in the unconsciousness of the neurotic shows any tendency toward fetishism. Every active perversion here is accompanied by its passive opponent, the exhibitionist is a voyer, the Sadist a Masochist. This is the same in the positive perversions. In a case of psycho-neurosis there are traces of many or all perversions. The individual impulse is independent of the development of the others, but the study of the positive perversions gives us the accurate opponent to it.

Both positive and negative perversions can be referred to partial impulses, which are capable of fur-

ther analysis. "In a non-sexual impulse, originating from impulses of motor sources, we can distinguish a contribution from a stimulus-receiving organ, such as the skin, mucous membrane and sensory organs. This we shall here designate as an erogenous zone; it is that organ the stimulus of which bestows on the impulse the sexual character." In perversions where the mouth or anus have sexual significance the particular erogenous zone acts like a part of the sexual apparatus. In hysteria these parts become the seat of new sensations and innervating changes and act like real genitals when under the excitement of normal sexual processes. Psycho-neurotics, in addition to strong sexual repression and predominating sexual impulse, may also have, though not necessarily, an unusual tendency to perversion. The disease appears after puberty, following normal sexual demands which are repressed, or later when normal gratification cannot be obtained. In both cases the libido acts like a stream whose main course is dammed, and it fills the collateral roads, till now empty. Therefore the tendency to perversion in neurotics may be collaterally conditioned. The sexual repression is an inner factor to be added to the outer ones of limitation of freedom, inaccessibility of the sexual object and dangers of intercourse, which sometimes are the origin of positive perversions. By placing perverted feelings as symptom-formers in neurotics, we greatly increase the number of perverts, and since all normal people have some neurotic symptoms, all normals have some predisposition to perversions.

There is indeed something congenital in the root of all perversions, but this is congenital in all people, and it is side-tracked or brought to the front by the conditions of life. If these tendencies develop fully we

get perversions; if they undergo insufficient repression we get neuroses; in favorable cases between the two extremes they cause a normal sexual life, through affective limitations and other elaborations. This assumed constitution is in the child in moderate intensity. If neurotics have the infantile state or return to it we must study the sexual processes and developments in the child.

2. THE INFANTILE SEXUALITY

It has generally been considered that any sexual manifestations in childhood were exceptions or signs of perversion. Freud says this is wrong and that this opinion prevails on account of an infantile amnesia, which is the key to and forerunner of hysterical amnesia and which is, like the latter, a crowding out of consciousness or repression of these infantile sexual ideas and experiences. Thus, from conventional considerations in writers and from amnesia in most people, this infantile period has come to be considered of no value in the development of the sexual life.

Frequent apparently abnormal sexual manifestations in childhood and infantile reminiscences of neurotics lead us to believe that the new-born child has the germ of sexual feelings, which develop for a time, are for a time suppressed, and which then break through again. In the third and fourth years infantile sexuality is apparent. The sexual inhibition is brought about by the development of the psychic forces, shame and loathing. The moral and æsthetic ideas usually follow education, but may occur independently of it.

Reaction formation and sublimation are brought about, probably, at the cost of infantile sexuality,

which has not stopped even in this latency period, but the sexual energy has been turned to other channels. Such diversion of sexual energy to higher aims, namely, sublimation, all agree to be a powerful factor for all cultural accomplishments. The cause of this sublimation is that sex feelings in these years, not being utilisable for procreation, are perverse and, since they emanate from erogenous zones, are from impulses which later in the child's development bring displeasure. Therefore they awaken feelings of reaction which, to suppress this displeasure, build up the psychic obstructions, loathing, shame and morality.

Such sublimation is normal, but a portion of the sexuality often escapes and breaks through these obstructions, or all or a portion remains right through the latency period, but at puberty the sexuality, normally, in course of development, breaks through again.

Thumb-sucking or lip, tongue or ear-sucking, not for nourishment, but pleasure-sucking, is a manifestation of infantile sexuality and, with these, pulling the ear or friction of parts of the body leading to masturbation and often accompanying it. The best theories do not account for this. It is neither the detumescence or contrectation impulse of Moll, but Freud, following Ellis's term, calls it an auto-erotic impulse, as the child gratifies itself on its own body.

Where first there was pleasure in sucking for nourishment, now there is sexual pleasure. The lips are the first erogenous zones, and the milk produces a sensation of pleasure. This first gratification of the erogenous zones and the taking of nourishment go together, but the desire for sexual gratification comes independently of the desire for nourishment, with the advent of teeth and chewing. The child's own skin is the most con-

venient object and he is thus independent of the outer world.

The portion of skin used in sucking becomes another inferior erogenous zone. As this second part is inferior, the child later seeks the same part, namely, the lips of another person. Thumb-sucking children become habitual kissers and perverse kissers as adults, and the men incline to drink and smoke, but if repression occurs, disgust for food and hysterical vomiting result. This manifestation of thumb-sucking knows no sexual object, is auto-erotic and the sexual aim is under control of an erogenous zone. This we assume to govern most infantile sex activities.

An erogenous zone is a portion of skin or mucous membrane in which the stimuli produce a definite feeling of pleasure. Certain parts of the body are more erogenous than others, but any part may assume this function. Erogenous and hysterogenous zones have the same character.

The infantile sexual aim is auto-erotic. Gratification is through excitation of erogenous zones. A desire for repetition is recognized through somewhat painful feelings of tension and through a centrally determined feeling of itching or sensitiveness, which is projected into the peripheral erogenous zone. The aim is to substitute for the feeling of sensitiveness the outer stimulus, which removes sensitiveness and gives gratification. This desire may also come from change in the zone itself.

All zones and actions are analogous to thumb-sucking, though there is a difference in the actions necessary for gratification. Anal sensitiveness and masturbation are common. Children refusing to have a movement of the bowels show this, and the constipation and

intestinal troubles of neurotics are a common result of this.

The penis and the clitoris, or true genital zones, are not early subject to sexual feeling, but are the main parts later. They are so adapted by foreskin and folds of membrane that, being subject to irritation of urine and secretions, attention must be called to and centered on these parts later as the real and all-important sexual zones.

Attempts at cleanliness and neglect alike cause stimulation of these, and hardly a child escapes infantile onanism, which usually disappears with the onset of the latency period, though it may continue, and in this case is a deviation from the normal development. Later in childhood this is taken up again, to be usually again suppressed. The details of this second period of genital excitation leave the profoundest (unconscious) impressions in the person's memory. If healthy, they determine his character, and if sick, the symptoms of his neurosis. The return of infantile masturbation comes as a pollution process more often in girls and as ordinary masturbation more often in boys. It is brought about by inner and outer causes. Seduction is a prominent one, though it is not necessary.

Freud says that a polymorphous perverse disposition is present in children. Not only children, but women of the prostitute type and uncivilized women may be led into all kinds of perverse acts. This shows that the tendency to perversions is a primitive human tendency.

Although infantile life is mainly under control of erogenous zones, there are cases where, very early, other persons are considered. Looking at others or exhibiting one's self may occur spontaneously or be

the result of masturbation when, from interest in their own genitals, they pass over to interest in others and, as the genital and anal regions are near together, they become voyers, or those interested in watching others pass urine or feces. When this tendency is repressed, this curiosity is a tormenting desire which, in some neurotics, is the strongest basis of the symptoms.

Cruelty develops independently of erogenous zones, and early and strongly, since the inhibitions of sympathy do not develop till long after the acquisition impulse. There is an early anastomosis between what are at first independent sex and cruelty impulses. The absence of the barrier of sympathy carries with it the danger that this tie cannot be broken in later life, e. g., Rousseau's case of whipping on the buttocks as an erogenous source of the passive impulse to cruelty.

Sexual excitement originates, (*a*) as an imitation of the gratification which has been expressed together with the other organic processes; (*b*) through the appropriate peripheral stimulation of erogenous zones; (*c*) as an expression of impulses, like the looking and cruelty impulses. Mechanical excitations are of three kinds, first, those acting on the vestibula nerves; second, those acting on the skin; third, those acting on the deep parts, i. e., the muscles and joints. On account of the pleasurable excitation, children are fond of swinging, flying in the air and rocking; and railroad-ing attracts boys on account of the pleasurable sensation from the motion of the train. After repression there may be car sickness from riding. There is also gratification from muscular activity. The first sexual sensations sometimes arise during a struggle or fight with playmates, and this may determine later the preferred course of the sexual instinct. All emotions,

even those of fear, encroach on sexuality. A school child, fearing examinations, may be led to masturbation. Intellectual work, especially in young people, but also in older people, at times brings simultaneous sexual sensations. This is the only justified basis of neuroses from mental overwork.

Diverse sexual constitutions originate from the diverse formations of erogenous zones, also the different indirect sources of sexual excitement are different in different individuals, and the sexual constitution is determined by the source that is preferred.

The ways leading from other functions to sexuality must also be passable in the reverse direction, e. g., the lip zone belongs to both the nourishing and the sexual functions. Sexual gratification originates while taking nourishment, and then if the erogenous function of this zone is disturbed there will also be disturbance in taking nourishment.

3. THE TRANSFORMATION OF PUBERTY

With the dawn of puberty arises a new sexual aim. In the man it is the discharging of the sexual products. The pleasure is much the same and has its culmination in this final act of the sexual process. The impulse now serves the function of propagation and is altruistic. The most striking change is in the rapid development of the external genitals. These are set in operation by stimuli from the outer world through the erogenous zones, also by inner organic and inner psychic stimuli. All these produce sexual excitation, which is a feeling of tension in the psychic, and vascular and nervous changes in the somatic, e. g., erection of the penis in the male and erection of the clitoris and glandular changes in the vagina in the female. Freud thinks

that this feeling of tension is unpleasant and leads to attempts to change the psychic situation, but if this excitation is due to displeasure, it is still pleasurable perceived. "What," he asks, "is the relation between this unpleasant tension and the feeling of pleasure?"

The erogenous zones have an important rôle. The eye, though distant from the sex object, is attracted by that quality of excitation called beauty. This and other excellences of the sexual object, called attractions, are connected with pleasure and evoke or increase the sex excitation. There is the same effect if the excitation of another erogenous zone, through touch, is added. The pleasure is enhanced by these preparatory changes, but becomes displeasure if it cannot proceed to more pleasure, i. e., if a woman's breast is touched by a person not sexually excited, the touch causes pleasure, but nothing is better calculated to produce sexual excitement which demands more pleasure. The problem is, how perceived pleasure evokes a desire for more pleasure.

Each and every erogenous zone is utilized to furnish a certain amount of pleasure through its own excitation, which increases the tension and which finally, by its culmination, produces the motor energy necessary to a conclusion of the sexual act. The final pleasure comes after sufficient excitation of the last erogenous zone; that is, the glans penis, to bring on, reflexly, the muscular contractions which cause the discharge, and this last pleasure is the highest and different from the rest in that it is produced through discharge and is one of gratification, and the libido is temporarily extinguished.

The excitation of erogenous zones is called the fore-pleasure, and the culmination of the act the end-pleasure, or pleasure of gratification. The fore-

pleasure is like the infantile. The end-pleasure is new. If too much fore-pleasure is had in infantile life and the tension is too much decreased, this may interfere with a normal sexual life. The motor power for continuance escapes and the fore-, or preparatory, pleasure takes the place of the normal sexual aim. If there is too much infantile sexual pleasure there may be a fixation on some particular erogenous zone and new combinations cannot be entered into later. This is the mechanism of many perversions, i. e., a lingering at a preparatory stage of the act. This is avoided if the primacy of the genital zones is sketched out in childhood. The preparations from the eighth year to puberty seem to favor this, as then the genital zones are the seat of feelings and excitations set in motion by the stimulation of other erogenous zones, though the effect is aimless.

There is some sexual tension even in infancy. The infantile manifestations of sexuality determine the perversions as well as the normal sexuality.

Sexual excitement in the adult male is largely produced by the semen pressing on the walls of the seminal vesicles. This acts as an excitant on the spinal centers, and this is carried to the higher centers, where it is perceived as a feeling of tension. If excitation of erogenous zones increases this tension, it is only because previously established anatomical paths connect them with the higher centers. They increase the tone of the tension, moderate stimulation increasing the sexual products and prolonged stimulation setting in motion the sexual act. But there is a certain amount of tension in the child, the woman, and in the castrated adult. Therefore not all tension depends on the stimulation by the sexual substance, whose rôle in this mat-

ter has been over-estimated. We do not know what produces this tension in the cases mentioned, but Freud proposes a chemical theory based on active substances found in the thyroid. Through excitation of erogenous zones, etc., a substance universally distributed throughout the body is disintegrated and the decomposing products supply a specific stimulus to the reproductive organs or to the spinal center. Neuroses from sexual anomalies resemble in symptoms intoxication and abstinence from pleasure-producing alkaloids, like alcohol and opium. The infantile male and female sexuality are identical, but the girl has shame earlier, there is more repression and a greater tendency to passivity. The libido of both is of masculine character, and the sexual object may be either male or female. The chief erogenous zone in the male is the penis, and puberty simply increases the libido. The chief erogenous zone in the female is the clitoris, but puberty in the female brings a new wave of repression, especially in regard to the clitoris, i. e., the male part merges into repression. This repression in the female causes more libido in the male and consequent over-estimation of the sexual, which is greatest when the woman denies her sexuality. When the woman does consent and the clitoris is excited, its rôle then is to conduct the sexual excitement to the adjacent female parts. Too much manipulation in childhood may cause the excitement to remain at the clitoris and prevent transference. The determinants for a neurosis lie in whether this transference is normal or not.

The primacy of the genital zone is established at puberty, as there is found a psychic object outside the body. Such an object was found when the child took food from its mother's breast and was lost during the

latent period and is now found again. Through the latency period the child loves others who care for him, as formerly he did the one who nursed him. This is thought by Freud to be sexual love on the part of the child. The mother's fondling and kissing stimulate erogenous zones and awaken the sexual impulse. This thought may shock the mother, but she is only fulfilling her function in teaching the child to love. Too much parental tenderness is harmful, as it accelerates sexual maturity and makes the child unfit to renounce or get along without a great amount of love later in life. If the child is insatiable for love there is nervousness later. Neuropathic parents, by constant caressing, sow the seeds for future neuroses more than they transmit these things by heredity.

Infantile fear is originally nothing but missing the beloved person, and only those have fear who have a prematurely developed sexual impulse. They change the libido which cannot be gratified, just as the adult neurotic changes his ungratified libido to fear when he is alone or without a person of whose love he is sure.

If the impulse is not prematurely awakened before puberty, it then directs the child in the selection of a sexual object. It is natural for the child to fix on the parent, loved since childhood with a suppressed libido, but besides the sexual inhibitions of the incest barrier the moral proscription which excludes blood relations has had its effect, owing to the time gained in the delay of maturity. The object selection is first in imagination, which is the only indulgence for the sexual life of the maturing youth. The infantile fantasies of the son for the mother and the daughter for the father reappear. The overcoming and rejection of these incestuous fantasies are among the most im-

portant and most painful psychic tasks of puberty. Many are left at every stage in the process and some never break away from parental authority. Those who do not are mostly girls, who become cold wives, sexually anæsthetic. The apparently non-sexual love for parents and sexual love come from the same source. The first corresponds to merely a fixation of the libido. As a result of sexual rejection of the incestuous object there remains in the unconscious of the neurotic the psycho-sexual activity for object-finding. Girls with a need for affection and a horror for the sexual life are tempted to realize the ideal of the sexual love and to conceal the libido in an affection which they may show without reproach, i. e., they cling to parents, brothers or sisters in the infantile attraction which has been repressed at puberty.

There is some tendency to inversion at puberty, which may be normal. Friendships of boys for boys and girls for girls are such if permanent sex attachments are not formed. The prohibitions of society, the bringing up of boys with men, men having male servants, etc., favor inversion, and the bringing up of a child by one parent who absorbs all the love of the child favors the child's later selecting, for a sexual object, a person of the same sex as the parent.

PART II

In taking up some of Freud's views, it may be mentioned that though these investigations had the object of revealing a normal sexuality, some sidelights have been thrown on the perversions.

Freud says that "the disposition to perversions is the primitive and universal disposition of the human

sexual impulse, from which the normal sexual behavior develops in consequence of organic changes and psychic inhibitions in the course of maturity." While it is admitted that this view fits the theory nicely, that there are perverse elements in the early sexual life of every individual, and that organic changes and psychic inhibitions approximately normalize these tendencies in the majority of people, it still seems entirely unnecessary to stigmatize the initial human-sex instinct as perverse, while there is excellent ground for asserting that this instinct, like other psychic components, follows well-known psychic laws. We have the emotions of pain or disgust when things occur to ourselves or others which hurt us or them or are out of keeping with the ethical ideas we have arrived at. We are susceptible to pain early, but disgust and loathing come later and are very relative. An object or act arousing these emotions in one individual may evoke the opposite feelings in another, all depending on the environmental experiences at a certain stage in the psychic development. Often a single experience determines the attitude ever after.

If painful, disagreeable or disgusting emotions attend a sight or a thought, these states have a tendency to persist or recur and the stronger the original stimulus the greater the tendency. Frequent repetition of the stimulus or similar stimuli tends to a fixation of the emotional attitude. But it is a fundamental tenet of organic evolution that the preservation of the individual lies in the avoidance of things which injure, and it is equally fundamental for psychic development that painful emotions be excluded. Experiences not in keeping with the particular mind must be repressed or forgotten on social, ethical or religious grounds. What

the particular psyche is and what the particular experiences are depend principally on the particular environment.

Freud, before all others, shows how impossible is the complete repression of any, how necessary are the incorporation and assimilation of all our experiences in a psychic whole. The prudery and narrowness of vision of many people are the impediments to a psychic totality, which Freud and his school remove by psychoanalysis and abreaction, which Dubois, after a round-about course of suggestive moral treatment and more or less groping in the dark, leads the patient to do by himself, after drawing his own conclusions (vide "The Psychic Treatment of Nervous Disorders," Dr. Paul Dubois, especially Chapter 25), and which I attempt to do after leading the patient to a full, frank, conscious confession, by explanation, suggestion and re-education.

To return to our subject, what has been said of painful or disgusting emotions may be said of pleasurable ones, with the significant exception that it usually conserves both the organic and psychic to have such emotions recur. Whether it does or not it is like swimming up-stream to attempt to repress the physical repetition or psychic recurrence of pleasurable situations. When it is further adduced that ethical, social and religious conventions are often apparently in contravention to pleasurable acts or emotions, especially the grosser ones, it becomes evident that there is little hope of complete repression or suppression when the particular complex is strongly tinged with pleasurable emotion.

In view of the above and what is subjoined later, it seems possible to say, with some authority, that instead

of exhibiting "a primitive, universal disposition to perversions," the human sexual instinct is prevailingly plastic, and that a disposition to perversions originates when the first or early definite sexual sensations occur concomitantly with the seeing of or the participation in some perverse act, or some act which would be perverse if it became the ultimate sole end and aim of the individual sexuality. Whether this disposition becomes a finality or whether a normal, sexual life is established depends, first, on the strength of the original impression; second, on its repetition or the repetition of similar occurrences, and, third, on the seasonable acquiring of adequate sexual knowledge to counteract what has been acquired of the abnormal and to establish normal tendencies. The word seasonable is inserted because no one knows more in this than in drug addiction when the individual's power to shape this impulse ends, or when outside influences can no longer shape it and it becomes a part of the personality.

All will agree with Freud that all perversions are readily taught to prostitutes, to uncivilized women and to children, but rather than accept his dictum that these tendencies are congenital, we should say that the teachableness is, in the first place, the result of environment; in the second place, from lack of culture, and, in the third place, because these teachings precede culture.

In speaking of the first sexual sensations we can, of course, only discuss such as have occurred within the memory of the individual. No doubt some occur and some influences toward particular sexual acts occur so early in childhood that memory does not serve. We may also allow that further analysis might disclose other or earlier experiences from the sub-conscious.

Nevertheless, the experiences remembered are instructive as showing that the early sexual bent depends on a strong initial emotion or on a series of similar emotional experiences, and that its later course depends largely, if not entirely, on the influences which are brought against it or in line with it. Referring to special instances, Case III mentions that his earliest strong sexual excitement occurred on hearing a narrative of the attempts of two small bulls to serve a cow. This man, a preacher with unexceptional morals, some years married, has the strongest sexual excitement when thoughts of this story and the situations involved enter his mind. These thoughts occur without invitation and entirely against his wishes. Several other cases tell of the powerful impetus or special direction given their sexuality by similar stories or by witnessing the sexual acts of domestic animals. Naturally such things do not favor perversions, but tend to create or reenforce a desire for normal intercourse.

Case XXXII had her first remembrance of a sexual sensation when an older girl attempted to practise Lesbianism with her. She was not taught to masturbate nor told about it, but from that time on she produced orgasms by placing bed-clothing between her thighs and pressing them together, and after learning other methods, nothing else appealed to her.

There are, among the published and unpublished cases, several similar to this; for instance, Case VII, who first pressed against a school desk to get an orgasm and who followed for years this method and who, for many years after marriage got no satisfaction from intercourse until she had pressed against something.

Case LXXIII obtained most of his early sex sensations from watching or hearing about domestic animals.

As a result of these observations he has had a life-long belief in intercourse for procreation only.

Case LXXIV when 9 years old, had his sex feelings aroused on the same day toward a man and a girl. He had many sexual feelings for the man and dreamed of him in this connection for months. This case, but for the concomitance or proximity of the two sexual sensations, might easily have become a permanent homo-sexual.

Case XCIII, after having had the ordinary early sex experiences, at 18 discovered that injecting warm water into the bladder and then ejecting it gave him sexual pleasure. He has never been able to overcome this fascination, in spite of having more than the ordinary sex knowledge and of indulging somewhat in ordinary masturbation.

Case VI had his first strong sex sensations when his face was pressed between the breasts of his nurse. He was later excited by servant girls and became much interested in anatomy and physiology. Although he knew about masturbation, he had a horror of it and did it but a few times, though he took very readily to intercourse with girls and prostitutes.

Case LX. An old man exposed his genitals to this lady at intervals from the time she was 6 or 7 until she was 10 or 11. She then knew nothing of sex and had no remembered sensations except those of disgust. Many persistent attempts were made later by men to awaken her sexuality. These were entirely unsuccessful when any aggressiveness or direction of the attention to the sexual organs or to the sexual act was attempted, but she was easily and strongly aroused, sexually, by friendly letters or ethical attentions of men.

Case LXII, from fear of the moral wrong of mastur-

bation, always imagined, when engaged in this practise, that a man and woman, she being the woman, were having intercourse, thinking in this way to make the act of masturbation entirely impersonal. Though married many years, she still has to resort to these imaginary situations in order to have sexual pleasure in intercourse with her husband.

Case LXIII had an initial strong sex sensation at the age of 8 on surprising a man in the act of masturbation. This being his only knowledge of sex, for years his only sex ideal was masturbation, accompanied by pictures of the male organ seen at this first experience. Romantic literature and the talk of the street changed this ideal to intercourse with an ideal woman, although the early mental picture often arose spontaneously in consciousness, causing great sexual excitement before marriage, and was one of the strongest incitements to intercourse for years after.

It is unnecessary to further multiply instances where the first remembered acts or sights, attended with strong sexual feelings or with disgust, have had an obsessive bearing on the sexual life for many years or on the whole subsequent sexuality. These people are all normal or, at worst, people with functional nervous disorders who readily and permanently recovered. It may be learned from a careful perusal of these histories that talks with companions or elders, occurrences of a different character from the initial ones or reading, usually soon helped to control or normalize the direction given the sex instinct by these first associations.

The act of masturbation, being the easiest to do and the easiest of access, is the first thing in the sex life of most boys and girls, whether it be learned from hearsay, from reading, from example, from assistance

or spontaneously. The indulgence in this, often called perverse act, never establishes a perversion unless it becomes the sole end and aim of the individual sexuality, and this seldom happens, as there are so many ways of learning of and so many suggestions impelling to the normal relation of the sexes; but is it not perfectly legitimate to argue that when strong homo-sexual feelings or inclinations to any perversion have been aroused by the first experiences and these have become exaggerated and fixed by persons likewise disposed or by other conditions, in the absence of any knowledge of the real relation of the sexes, the plastic sex nature of the child may become gradually fixed in any form of perversion without the necessity for the assumption of any perverse tendencies being inherent in the new-born child?

I have been able to find very little memory of sex incidents or of anything else before the fifth or sixth year. * Many childhood sex memories date from the eighth or ninth year, while some recall little that is definite previous to the onset of puberty from the eleventh to the fourteenth year. I am not convinced that the early years of childhood are so universally sexual as Freud would have us believe, though there is undoubtedly much more of sexuality in the child than the older writers have allowed, and the inherent possibility is in all. Neither do I subscribe to his notion of the universality of the Œdipus complex, though at times undoubtedly the early love of the boy for the mother, or the daughter for the father, may have a sexual character. It may be said that my failure to evoke this complex regularly in neurotics is due to im-

* Previous to this there are childish fancies like the Vulture story of Leonardo da Vinci.

perfect methods, but the question may again be asked, "Why do they recover if part of the traumatic material is left in the unconscious?"

We disagree absolutely with Freud in his statement that woman's "cultural stunting and conventional reticence and dishonesty make fruitful investigation in sex matters impossible in her case." There is opportunity for discussion as to her cultural stunting, but any conventional reticence and dishonesty can be readily shown to be nothing different from the barriers raised by man against what are believed to be the shameful secrets of sex, although man, from his undoubtedly more liberal culture, whether or not to his advantage, in sexuality has escaped some of this conventional reticence and dishonesty. It is only necessary to convince the woman of the dignity of sex and that its investigation is ethical and proper, which may be done with perfect ease if the student's own purpose is altruistic and devoid of any personal interest, to insure a more earnest co-operation in the study of sex than man will accord, and the advantage of her more subtle instinct, which goes straight to the mark without the necessity of that interminable and specious logic so necessary to the man before he reaches exactly the same conclusion.

Freud's assertion that in the unconscious of all neurotics we find feelings of inversion, inclinations to anatomical transgressions, etc., cannot be allowed to stand in just that form. It is true that all people pass through early experiences such that any or all may acquire perverse tendencies. It is not clear that there are any more of these in neurotics than in those we call normal, though this may appear so from the simple fact that the sex experiences of the neurotic have had more importance attached to them from the attempts

at repression, while in the normal these tendencies, having been made a part of the psyche, demand less attention and are considered less important. If it is again said that a more subtle analysis would reveal these more perverse tendencies in neurotics, it will be again asserted that "the proof of the pudding lies in the eating." These patients have almost invariably made rapid and permanent recovery, though, according to Freud's chief doctrine, they could not have done so had any traumatic material been held back from the doctor. To the remark that these may have been mild or trivial cases it is asserted that obsessions were frequent, suicidal tendencies common, great fear of physical disease and physical weakness usual, while insomnia and anorexia were the rule.

Thumb-sucking and similar habits as constant manifestations of infantile sexuality cannot be admitted, though there is no doubt that they sometimes have a sexual significance. But even when we give due weight to Freud's broad definition of sexuality, it is a far cry to the universal significance of these things. Is there anything to show that a habit of scratching the head, eccentricities of gait, chewing the mustache, biting the lip or moistening the lips with the tongue, etc., have in the adult, any sexual significance whatever? and why cannot the young child acquire habits just as independent of sexuality as these? As a matter of fact, thumb, ear, lip, tongue-sucking or smelling a cloth or some article, or rubbing something against the nose, are almost universal in young children, while infantile masturbation, which Freud says generally accompanies these manifestations, is undoubtedly infrequent. The infrequency of this practise can be demonstrated from the facts that the conditions which surround the young

child are not favorable to complete concealment; that the usual disposition of young people to conceal sex manifestations is not often acquired until later, when considerable information in sex matters has been obtained; that many intelligent parents and watchful physicians have been looking in vain for any regularity of the appearance of these practises in the young child, also from the fact that most attempts at masturbation before the eighth year and many at any time before the onset of puberty (as evidenced in some of my cases and in some reported by Ellis and others) produce no pleasant sensations and many who make such attempts, as the result of suggestion, do not repeat them for years. In place of Freud's statement that hardly a child escapes infantile masturbation, I would say that few are acquainted with this practise before the eighth year, and that hardly a person of either sex escapes acquaintance with it at some time between this age and full adult development.

Freud's statement that too much fore-pleasure in infantile life reduces too much the sexual tension and may interfere with a later normal sexual life by "causing fixation on some particular erogenous zone as the sole sexual end and aim," also his statement that the mother's fondling and kissing awaken the sexuality in the child, but that if this is not carried too far it is natural and necessary in order that the child may have a perfect sex development, encourage the inference that he believes in a certain amount of sexuality in childhood as a criterion of normal sex development, but just how much or what kind of stimulation, he makes no attempt to state.

Freud says that some physicians, having a faint notion of his theory, conceive that he traces back the

neuroses to sexual privation, of which there is no dearth in the vital conditions of our society, but if this were true he says there would be no need of the roundabout, psychic method of treatment, but we should directly recommend sexual participation as a remedy. Then he says, "I really do not know what could induce me to suppress these conclusions if they were justified, but the sexual need or privation is only one of the factors playing a part in the mechanism of the neurosis." The neurosis comes jointly from the sexual need and the efforts at repression. "It is for this reason that the advice for sexual participation in the psycho-neuroses can really only seldom be designated as good." While this statement is guarded and fairly temperate, one cannot fail to receive the impression that when it is conceived as necessary to health, sexual participation, regardless of existing conventions, will be advised by him. Not so mild nor conservative are some of his scientific disciples and some others who would be in his train, e. g., a physician in *American Medicine*, for December, 1911, says, "Abstinence can properly be recommended only to one who by nature has no great sexual needs and chastity before marriage cannot be required of all men because a large number of those who heeded such advice would undoubtedly develop apprehension neurosis. The young man or woman must be warned against the evil practise of onanism, but this must be done truthfully, not by portraying imaginary horrible consequences. The young gentleman engaged to a respectable young lady, who must not conceive of sin, should be taught the dangers of frustrated excitement and should be advised rather to associate with a puella publica."

While we should not blame Freud for such flagrantly

anti-social, immoral and disease-inviting deductions, yet his own statement that such advice may be necessary and the fact that his evident omission of any ethical point of view other than the physical makes his conclusions so universally susceptible to misrepresentation and exaggeration, may render, if early correction is not made, the whole invaluable scientific and therapeutic value of his stupendous work, not a blessing but a curse to the health and morals of the individual and of society.

I have contended that, on moral grounds, the sex nature should be controlled, so far as possible, through a late adolescence to an early marriage, recognizing the difficulty of complete control in all, and the impossibility of complete control in many. I have maintained that if the point of view was right and the effort toward control was earnest, and no one but the individual himself was involved, lapses were not, when the overpowering strength of the sex instinct was taken under consideration, infractions of any sane moral code. I have everywhere found evidence that no physical injury has resulted from the ordinary early sex activities, like masturbation, and that such functional nervous troubles as have resulted were symptoms of a weak mind or a neurotic constitution, or that they were the result of prudery, false teaching and quackery, which are the lineal descendants of an ancient ultra-idealism.

I have even found some to claim benefit, and have seen, in the histories and in experience, reason to believe that many receive benefit from early sexual activity, limited to suit the case. Everything in my investigation tends to show that a good physique, a good mind and a good character run *pari passu* with an ardent sexual nature in either man or woman, a

nature too ardent to be entirely subjugated, but one that is kept in pretty close bounds by the strong man or woman who is endowed with it.

It will be seen that my conclusions in this matter are not essentially different, on the material side, from those arrived at by Freud and some other recent contributors to the study of sex, but my belief, justified by endless facts, is that correct ethics requires many sacrifices and that the maintenance of such an ethical standard yields, in the long run, better health and more complete satisfaction. Sacrifices causing serious injury to health are not advisable, though some lowering of dynamic and potential power may be often justifiable on ethical grounds. Since continence is an ideal not always arrived at without serious involvement of health, the great essential is the point of view.

Freud's general avoidance of ethical consideration in presenting a psychological theory of sex, and methods of investigation, at once new and somewhat abstruse, has led many of his readers to the, perhaps unwarranted, assumption that the ideal physical sex conditions must be paramount, regardless of higher considerations. Some find in this just what they are looking for, a very material view of life, while others, extremely idealistic, consider them of so low a moral grade that they will not even investigate his additions to science. But to some of us it seems as if he had stated scientific facts and advanced theories without elaborating on their ultimate correct application, and, in the main, his ethical notions seem not essentially different from our own.

Certain it is that existing conventions have in them so much that compels right thinking and makes for

right conduct, and they are so firmly established in the human soul that no one who has the health of mankind in view, let alone any higher destiny, can for long ignore them unless he substitutes for them others with a different structure, but with the same end in view: viz., the sublimation of the grosser and the strengthening of the higher elements in our natures, with the ultimate view of their becoming so properly blended that the health, freedom and happiness of the individual are subserved without impeding others in the attainment of these beatitudes and without injuring society as a whole.

Physicians and men of science have duties aside from the sordid, material aspect of art or science. Society, in its manifold needs, and man, in his essentially dual nature, demand of us not only ministrations to the grosser material, but to those ethical and idealistic components which must be the lodestone of the race if it is to emerge from the domination of the animal propensities with which now the battle rages at its height.

I can only explain such advice as I have quoted, with its entire disregard for social ethics, in one way. When such advice is given, any direction of attention to ethics is useless and absurd. Therefore, they wisely leave it out.

One could not mention ethics in advising a young man, during his engagement to a virtuous young woman, to go to a prostitute for sexual relief and health in the full knowledge that he is likely, on each and every such expedition, to acquire such seeds of venereal disease as, on the physical side alone, are likely to maim himself, bring constant suffering, death or worse than death to his fiancée and prevent or forever

taint any offspring of the union.

Glancing at the moral side of such advice, what clean woman would marry the man if she knew these things or, if she found it out after marriage, what one would get over the resulting repression neurosis, à la Freud? And how many men, after thus deluding an innocent girl, and later coming to a correct idea of living, would escape the effects of the psychic trauma and the constant repression of carrying such a secret through life?

This is no chimera. I have often dealt with neurotics, the etiology of whose disease was identical with that of the hypothetical cases given above, and I expect that most neurologists have done the same. Such advice would largely increase the volume of medical business, though it is hardly possible that any giver of such advice ever had any such end in view, and doubtless such advice is given conscientiously, with the best intent, but without taking account of the cost.

To come now to the one reason for any honest physician's giving such advice as a relief for the minor sacrifices incident to an immediate marriage, when either the man or the woman become convinced that health is affected by propinquity and abstinence (logically, of course, the same advice should be given the woman, for not a few women suffer more than men under these conditions) and when the marriage is unavoidably deferred, there is the absolutely harmless alternative of occasional auto-erotic relief instead of promiscuous intercourse, an alternative giving identical results in preserving health, involving no danger of future disease for self, wife and offspring, doing no wrong to others and involving comparatively slight if any moral transgression, the one and only reason, must arise

from the self-consciousness of the adviser and his subservience to the old traditions in matters of sex. Any man with such ideas is still a candidate for Freud's cathartic treatment.

When no promiscuity has existed before marriage, but only minor, auto-erotic irregularities, these are commonly acknowledged between husband and wife, and the marriage begins on a basis of trust and intimacy impossible when one or both parties have had promiscuous relations. Such marriages are more ideal, separation and divorce are less likely to occur, and the untainted offspring are fortunate in the nurture of a real home.

A point sufficiently obvious, yet apparently not often considered by those advising and those seeking the *puella publica* as a means of relief, is worth mentioning. No physician will advise, and only the most depraved *roué* will deliberately seek the seduction of a virtuous girl, but in the end it comes to the same thing. Most prostitutes are made, not born, and it is a question whether the man who first degrades and ruins the life of a trusting woman is more to be censured than the one who makes possible the continuance of her career. So many men who have resorted to prostitutes have assured me with such earnestness that they never did nor ever would seduce an innocent woman, and have characterized as the vilest social lepers and criminals the ones who have done so, that I am led to believe that, without this last, limited class to make ready the material, there would be little prostitution. The man with a conscience, who claims to be honorable and still consorts with prostitutes, uses some such specious logic as, the damage has been done, the woman has been ruined, I make things no worse and

am not responsible for any part of her downfall. But if such fallacious reasoning led men to buy horses rendered unsaleable by former abuse and then, because they were practically valueless, abuse and drive them to death, arrests and imprisonment for cruelty to animals would be frequent.

Another point worth mentioning is that the relative value of sexual intercourse between married mates, sexual intercourse with prostitutes and auto-erotic relief is ordinarily not considered by those advising or those seeking sexual relief. Nothing in life is more healthful, more satisfying or more ennobling than mutually satisfactory intercourse between mates who are faithful to their vows.

The devotees of promiscuity, with much unanimity, agree that feelings of shame, disgust, and loathing, and conscientious scruples occur after every sexual act with a prostitute. In this connection is the only real application of the old adage, "*Omne animal post coitum triste.*" Here every circumstance militates against the ordinarily good results of the relief of prolonged sexual tension. The act is unconventional and against the general masculine conscience and ideal of honor. The prostitute is very likely diseased. She, as is well known, almost never responds erotically to her paying admirers, but keeps her sexual caresses for the "pimp" or "cadet" whom she supports with the money derived from the deluded men who pay her for the privilege of masturbating in her vagina, which is literally all that there is in the act and all that there is in any act of intercourse where mutual pleasure and orgasm are absent. I am prepared to maintain that while, act for act, auto-erotism is as harmless as ordinary promiscuous intercourse, more harmless if account is taken

of the venereal danger, there is far greater relief of sexual tension, a more complete orgasm and infinitely less shame, disgust and self-condemnation in this practise, provided one knows the actual facts about it.

I do not advocate auto-erotism, or anything except proper intercourse between true mates, but all manner of make-shifts exist, and some are necessary in the present state of society. Regardless of what scientific authority one accepts, even if one takes the most serious, educated view of this practice, it must still be admitted as a minor evil to the individual, and one entailing inconceivably less injury on society, even if indulged in far more frequently than promiscuous intercourse.

In further consideration of Freud's work, with which, it will be observed, I, with moderate restrictions, agree, I append a rather full history of a recent case, with some remarks upon the same.

Mrs. R. C., aged 50, has always been nervous, and since a young woman subject to hysterical attacks. Easily startled and thrown into violent hysterical excitement, after which entirely exhausted and takes to her bed. Educated and intellectual, and often brilliant, vivacious, dramatic. Much interested in others, especially in teaching and safeguarding young children, morally. Well qualified and with considerable experience in kindergarten methods. Father, mother and sisters usually well. Reverses in the family fortunes and an approach to a family tragedy favored her nervousness. Always very gullible and impulsive, craved embracing and kissing, which always gave the pleasantest general, but no local sexual, sensations. Also very prudish, entirely untaught and very ignorant of sexual matters. Married at 38 to a man of

45, who was of phlegmatic, reticent type, reenforced by long frontier experience, a moderate liquor habit, little experience with women and no knowledge of them. He loved his wife in his undemonstrative way, though often harsh, unkind or in liquor. She has always loved him, in spite of the real and fancied indignities, suffered at his hands, and in spite of temporary fixation of her affections on others, caused by his indifference or harshness, by their sympathy or importunity, and by her own highly emotional temperament and desire to be loved. Love seems best expressed to her in contrectation, i. e., hugging about the shoulders and kissing, but, in her words, her husband "can't hug and seldom kisses." Last menstruation six months before, but somewhat irregular for 2 years. A quarrel and the feeling that intercourse was bad for her in her nervous condition led her to express a wish not to indulge, which her husband has respected entirely for three months.

When first married she was reproached by her husband for not being able to have children, but became pregnant some 3 years later, had no intercourse, on ethical grounds, after third month, was delivered with instruments of a healthy boy, but after operation for a large tear had a recto-vaginal fistula, which was later repaired.

As a girl she suffered from constipation. After a uterine displacement was corrected this disappeared, but reappeared in obstinate form after child-birth. Large rectal injections seemed to be the only means of relief. She was much disturbed over this condition, ate sparingly, took very little solid food, was much emaciated, started at slightest sound, slept little and, on admission, walked only with a person on either side

who practically carried her. After 2 days she dressed herself, went to meals regularly, ate anything and everything, went driving and walking, slept perfectly, bowels moved with small enema and a little assistance from the nurse, seemed stronger than the ordinary, healthy woman, talked from 2 to 4 hours a day with the physician and, after more or less suggestion and 2 or 3 laxative tablets (Kilgore's formula), which was the only medicine she took, had a perfectly natural movement of the bowels 15 days after her arrival.

The treatment consisted solely in the physician's being a sympathetic listener to her sex history, which she gave voluminously, and with much irrelevant matter. At sore and obscure points the physician stopped the narrative and interjected sympathy and explanation, showing her that she was not the only culprit and that, while he took the same ethical outlook upon her experiences that she did, in the main, she had underestimated the provocation, over-estimated the transgressions, and that some of the fancied transgressions were acts common to all conventionalized humanity and had no religious or ethical significance whatever.

As she was liberally educated, some explanation was made her of Freud's methods, also the writer's sympathetic and suggestion method of arriving at the secret sex lives of nervous and normal people, a method pursued for years before ever hearing of Freud or his school. She was told that, admitting without question that mental catharsis and confession are efficacious, it is still important to know how much of our sex lives are really in the subconscious, or if it be hesitancy and shame at telling that makes so much psycho-analysis necessary. It was suggested that we first talk these matters over, man-fashion, and

then, if necessary, dig into the sub-conscious, if there remained anything to dig for. Her history was given perfectly freely, she sitting upright, facing the physician. At times she exhibited some shame and confusion, and as the later portions of the story, which seemed graver, both to her and to the physician, were told, she often wept, but always said, at such times, "I feel relieved and better to have told you." Usually things farthest away and those involving her volition least were told first. The telling of something or some suggestion from the physician would often cause her to say, "That brings to mind something I have not thought of for years." The experience of the two little sisters all day shut up in the room with the nude older girl was such an one. The last things told and the ones causing greatest display of emotion, and apparently affording most relief, were the experiences with one of her former physicians and those with the young man since marriage. The detailed history follows:

At the age of 8 she was playing with some children in a deserted house. A little boy got them to go to the closet "to see who could make the largest pile." Afterwards she got, or was placed, on top of a boy about her age and was made to imitate the motions of intercourse. She remembered no sex feeling, but had a feeling that this was wrong and had a terrible shock when some older people looked through the window and saw what was going on. No further sex knowledge or experience until, when about 10 years of age, a man put his hands under her clothes and felt of her genitals, producing a pleasurable sensation. There was no masturbation at this time. At 14 she slept with an older girl, who asked her to manipulate

her breasts, and to press against her and imitate intercourse. The other girl evidently had satisfaction and orgasm, though she had no feeling at this time. At age of 11 a girl of 15 took her sister and herself into a room and locked the door. This girl was entirely nude and took turns having the two sisters lie upon her and all three had pleasurable sensations. When doing this she remembered saying to the older girl, "This is not the way my sister and I do it," and the sister showed the older girl some slightly different method. The sisters, at times, when bathing, sat in either end of the bath-tub and each pressed her foot against the mons veneris of the other, with resulting pleasant sensations. When the sisters were 6 and 8 respectively they took two boys, aged 4 and 5, and sucked their penes. There was no satisfaction in this, and they were horribly ashamed of it. She thinks that shame and secretiveness were instinctive. The first menstruation was at about 16, and at this time she pressed against a washstand until she had an orgasm. Though much ashamed, this was repeated, but she began trying to give this up very soon, as she and her sister had both become converted. Music and dancing always gave a thrilling sensation, not thought to be sexual. Masturbation was a physical act, so far as she can remember. She always worried, fearing she would have a baby as a result of masturbation. She felt that the practise was wrong and after an orgasm always had a sickening sensation. She read a book on masturbation which made her worry greatly and fear self-injury.

At 22 she went into the room of a boy of 15, on some errand. He seized her dress, pulled her down on to the bed, flushed very red and said, "It will only

take a few minutes." She did not know his meaning till years later. She had no instruction whatever and no thought of the male genitals or their functions, but for many years thought that masturbation would cause pregnancy. She was very much afraid that she had, by her act, ruined the little boys before mentioned, has always been much alarmed at and anxious to prevent any sexual manifestations in children. She was always very religious. At 26, after going South, she had a fever and during her convalescence a step-brother was very kind to her. They fell in love and became engaged. There were the usual embracing and kissing, from which she had general pleasurable sensations, but no local ones. At one time, when she was lying in bed, he lying on the outside of the covers, the room being dark, he took her hand and placed it on his erect penis. She drew her hand away instantly, but he said, "Do this just once," and put her hand back, but she would not keep it there. Then he got up, went around the bed and turned her over. She clutched herself between her thighs with both hands, and he pressed his penis against them (he called it banging), and in a moment she felt wet all over her hands and clothes, but did not understand what caused it. From that time she had a horror of male genitals, which continued after marriage, and for years she would not hold her husband's penis when he asked her to, but has held it some in late years, and pressed it against her, which excites her. This was all that occurred during this engagement, which was later broken. Before this engagement a Mr. S. tried several times to kiss and caress her. He once felt of her hips, and one time threw her on a sofa, though she sprang up immediately and sent him away. She always resisted

this man and hated him when he was away, though, when he did these things, she liked them, despite her resistance, but was heartily ashamed of herself for it. Later her physician, who was in the habit of kissing his young lady patients, would always embrace and kiss her, just as she was going, after a visit to his office. She always felt that this was wrong, though the doctor's wife was present and acquiesced, even urged her to allow this the first time he attempted it. At one time, after he had made a vaginal examination, he kissed her and said, "You must give me just one peculiar kiss." He said, "I will promise just to touch you and nothing more." She allowed him to pull up her dress and just touch her privates with his erect penis. Then he said, "You have done so much, you must take hold of it," and she did, just for an instant. She found a spot on her black dress later. Once when she was sleeping with a girl she woke, finding the girl's legs between her legs, and she had an orgasm just as she wakened. At one time she saw, from the window, a man walking down the street, shaking his exposed, erect penis. She was terribly shocked at the time, but this and the experience with the girl just mentioned had not entered her mind for many years. After her marriage and the birth of her child, a young man and woman of her acquaintance fell in love, and they used to meet in her apartments. He talked over his love affairs with her, and one night when he looked particularly nice and talked to her, as he got up to leave she sprang up and followed him into the next room and threw her arms about him. This was unpremeditated and she did not know why she did it. He threw her arms off as if she were a viper and sent her a quotation from Proverbs to read,

She felt very badly and cried much about this, though afterwards she liked him, while hating herself for the act. Later his engagement with the girl was broken and he began to like her, and finally one day put his hand under her clothes and felt of her. She was indignant and disgusted, just as he had been when she threw her arms about him. Later he told her she must kiss him, but she replied: "No, I cannot. I am a married woman." But one day she had an impulse to, and kissed him. After that he often came in, threw his arms about her and kissed her and pressed her against him. At such times he had an orgasm and she herself did once or twice, but there was never any intercourse. One day he came into her room and said he was in torture and that she must help him. She refused, but finally consented and manipulated his penis with her hand for some time until he had an orgasm. She now went away, fearing something worse would happen. She was very sick, reproached herself constantly for her conduct with this young man, fearing she had ruined him. Her husband had been drinking heavily all the time these things were happening, and had ill-treated and neglected his wife. Any feelings she had for this young man have disappeared.

When first married, before retiring, her husband walked about the room with his shirt arranged so that the glans penis was exposed. This disgusted her. The first intercourse was difficult, and she did not get satisfaction. Afterward, although for a month or two they had intercourse practically every night, she frequently had complete satisfaction. Later she asked her husband to press her clitoris before intercourse, and she then invariably had an orgasm. Her breasts were very small and were never in the least sensitive, though she

delighted in being clasped around the shoulders and kissed. After her husband began to wear a truss this pressed and hurt her. They tried the reverse position. The enjoyment was much enhanced by this and much less time was required. They often had intercourse night and morning and sometimes in the day time, sitting or standing. One time her husband came into her room when she was expecting the doctor. He had been drinking, and was sexually excited and demanded intercourse standing, but she was afraid the doctor would come and told him to wait until night and she would do all he wanted. He insisted and had intercourse with her standing. Just as he finished and she was on the verge of an orgasm, the doctor came. Her husband ran out of the room, and she impulsively threw her arms about the doctor and was then horrified at what she had done. Later she explained to him and he was very nice. She had, for some time previous to this, been thinking of him amorously in spite of herself, but after this she attempted and soon was able to refrain from this feeling, and now likes this doctor only as a friend. As mentioned earlier, this lady returned home after a two weeks' residence. Previous to coming she had consulted a lawyer in regard to separate maintenance. Both she and her husband said that they could not and would not endure life together, and, as already said, there had been no intercourse for three months. During the first week at home there was nothing notable to disturb the domestic serenity. They had intercourse twice the first day, and on one other occasion, and once a day the rest of the week. On every occasion but one there was perfect satisfaction to both. It should be added that, as a part of this lady's treatment, her husband received a

long and serious talk from the physician.

Freud and other authors speak of a marked increase of libido in women during the climacteric. I have repeatedly observed this in neurotic patients, as in this case. There does not seem to be enough consideration given to this pretty well-known fact, nor enough practical utilization of it in the relief of these patients. It has been my experience to find many women arriving at this critical period of life still groping in darkness in matters of sex, still beset with prudishness, self-consciousness and shame at sexual matter, much the same as when they were unmarried girls or newly married women. Their self-evolved philosophy, reenforced by the prevalent ignorance and tradition, leads them to believe that consciousness of sex, erotic thoughts and sex satisfaction should always be causes for shame and reprobation in women, and that these feelings should die, and if they do not die a natural death that they should be ruthlessly expurgated at the time of the decline of the child-bearing capacity.

But the erotic thoughts and feelings become stronger as a rule at this very time when it is thought by so many ignorant people that they should become extinct. They have always had worry and self-criticism over sexual matters. Now the struggle is hardest. Add to this the common, senseless belief that sexual relations or satisfaction are prejudicial to the health at this critical time, and we have the woman of a nervous constitution, whose life has been full of perplexities and troubles, in a labyrinth without a thread. Again, her ability to banish sex thoughts and feelings is often so complete that she does so apparently, and will disclaim any of her trouble as due to lack of sexual gratification. She often says she does not want this, not

realizing that, though she suppresses these emotional elements in her nature, they still must manifest themselves, if not in their original form, as physical symptoms or as mental peculiarities. I wish to proclaim my belief, which is pretty near Freud's ground, that most of the neuroses attending the menopause in woman, and in man, for that matter, depend on just such conditions as I have described. I also declare as the basis of this belief that no patient of this kind, whose confidence I have secured before mental disease has supervened, has failed to respond and rapidly recover under the simple treatment outlined in the above case and other cases mentioned in other chapters of this book. Briefly recapitulated, the treatment has been to listen sympathetically to all the perplexing, annoying and shaming experiences and thoughts of sex that the patient could remember, to explain, so far as possible, unknown matters of sex, to satisfy the curiosity, to make it plain that the experiences of any one are not so widely different from those of any other person, to rehabilitate and reestablish the sexual nature as a natural, legitimate, ethical component of the patient's personality, never failing to emphasize that moderate sexual expression is a criterion of health. If the patients were married the problem was settled, if single or widowed, a solution was found by removing the stigma of sin, vice, or immorality from occasional auto-erotic relief when attempts at sublimation were inadequate.

If the foregoing statements seem unnatural or revolutionary I can only add that they are the result of long experience and have been well considered, and I can only say with Luther, "Hier steh ich," etc.

CHAPTER XIII

PRACTICAL SOCIOLOGY

MANY needed investigations have been made, and statistics are rapidly accumulating concerning sociological subjects. Abundant literature is at hand embodying the latest and best of our knowledge of the best social living. The lecture platform is crowded with those who have a mission for the good of mankind. Without decrying the undoubted value of obtaining facts and presenting them to sympathetic audiences or through literary channels, it cannot be amiss to mention the method which the educators have at last recognized and on which they are laying great stress at present, namely, the method of individual teaching and influence. This direct advice of man to man or woman to woman, undoubtedly the most fruitful of all measures for social improvement, has been largely neglected from selfishness, self-consciousness, or from fear of trespassing when the most intimate facts of life are the theme.

To illustrate the dangers which are threatening our future, from the seeking of false ideals and the adoption of false standards of living by many of the best educated and most worthy men and women of this generation, and also to show what is manifestly the duty of the individual members of the learned professions and of all altruists, two concrete illustrations are appended.

Recently, by merest chance, I had opportunity for an hour's conversation with a lady whom I had met casually for a few moments' conversation at a social gathering on the previous evening. This lady was liberally educated and possessed an artistic temperament which she had cultivated, both for the love of her art and for the money which it brought into her home. She was married at 28 and is now 33. Her husband holds a position of responsibility at a moderate salary. The marriage is ideal, mutual love and respect have increased during five years of married life. The couple are in excellent health, with no fears on either side of transmitted tendencies to disease.

I noticed, or fancied I noticed, at our first meeting that this talented woman showed traces of sadness or unrest. I accidentally learned that she had no children. When the opportunity for an hour's talk occurred on the following day, after a few moments of commonplaces, I asked her directly why she and her husband had no children. She replied: "My husband and I had no real engagement; that is, we agreed, after falling in love and talking of marriage that if anything happened even a week or a day before the ceremony, to cast any doubt on our marriage being a happy one, we would not marry. I myself determined that I would not have children at once, for if anything should happen that we could not agree it would be better if there were no children.

"For a time after our marriage, a near relative in failing health, demanded much of our attention, though this is no longer a drawback. My husband gets a moderate salary, and I earn considerable; but the expense of a home is large, and we do not feel equal to the added expense of a family, especially since that

would cut down or stop my earnings.

"Then, I love my work, and my husband knows it, and he wishes, because I love it, not to limit it or interfere with it, and he is willing to deny himself anything for me. He also loves me so much that he dreads my going through the possible dangers of childbirth. I know he loves children dearly, for some evenings when I am busy with my work he will go to a friend's home just to see and play with the babies. No doubt, in spite of his opposition to my having children, he would consent if I urged it; but I cannot bring myself to urge or suggest it because of the expense and because it would interfere with the progress of my work."

I said to her, "Of course you love children, and sometimes long for babies of your own." "Oh, yes," she said, "I want them, and I know deep down that it is a woman's mission to bear them and rear them, and that there must be a great happiness in it that we are missing, but life is such a problem, isn't it?" Then she said, "It is so hard to know one's duty." I said, "What method of prevention do you use, and do you get complete satisfaction in intercourse?" She said, "We are very moderate, and to make assurance doubly sure, we have no intercourse for about fifteen days each month, and intercourse is very moderate during the rest of the time. My husband sees to it that I am completely satisfied and then withdraws just before he is through. He is well, but not especially robust, and I have feared that this practise was not right and would hurt him." I explained that if they were determined to prevent conception, their method was all right so far as she was concerned, since she got complete satisfaction; but that sooner or later he would, in all probability, suffer from the effects of the intense and

diverting mental application necessary for withdrawal at the correct time, and also from the physical effects of the incomplete orgasm. "How can we remedy this?" she asked.

I replied, "The best way, that nearest to perfectly normal intercourse, is for him to wear a protector." But she said, "He will not do it, as he thinks it is more unnatural than the present way, and fears that it would injure him." I replied, "He is wrong. That way is much better than withdrawal. Nevertheless, if he will not do it, and persists in withdrawal, and you are not shocked at the idea, you can render the mental strain much less and make his pleasure and the orgasm much more complete, reducing very much the chances of his having nervous trouble as a result of this practice, by helping him for a moment, with your hand immediately after he withdraws." She said, "Certainly I would not be shocked, and I would gladly do anything to add to my husband's pleasure or to preserve his health, especially since he has been so good to me."

I then said, "These makeshifts have a legitimate use at one time or another in most families, but I think they have no place in yours at the present time. Every healthy married couple should have from two to twelve children, the number depending on circumstances and conditions, of which the parents are usually the best judges. This is not only a duty to the world, but also to yourselves. Your husband's health will be conserved and his happiness and love for you will be greatly increased. Your own happiness and continued health and chances of long life depend on your having children, in spite of the occasional dangers of pregnancy and childbirth, which all admit. Think of the possibility of losing the husband you love 10 or 20

years hence, and no child of his to comfort your loneliness. Think of what his life would be if he should lose you and with you lose all." She said very solemnly, "I have often thought of those things." Then, stating some undoubted facts, I said: "You do not realize it now, but by having children you will put off the looks and feelings of old age at least ten years. You will undoubtedly have less time to devote to your art, but you will keep in the front rank with less study and less worry, and the added soul that your work will have will enable you to command better pay. After all you will be surprised to find how much more a woman with children is capable of doing than one is who does not have them."

I then told her about other couples who, like herself and husband, had hesitated for similar reasons to incur the responsibilities and limitations of parenthood, and told her of couples whom I had urged to accept their full responsibility, to seek their greatest happiness and to be most useful in fulfilling their natural destiny, and how these homes had been happier, and the women stronger physically and saner mentally, with comparatively little limitation in special lines of work or service. Finally, with a natural egoism, I called attention to my own wife with her six children, and told her with what satisfaction I had watched my wife's growth in grace, beauty and breadth, both mental and physical, and of my conviction that she had accomplished much more with her six children than she ever could have done if she had never had any, etc., etc. The time for this lady's departure arrived, and she said as a final word, "If it is possible for us to have children, you may expect an announcement from me."

Some time ago I met an old schoolmate on the train

and rode with him for several hours. This man was nearly 40 and had never married. He had for years held a lucrative position, and had been doing most excellent and unique work as a high school principal. After talking over old times, I asked him why he had never married, and he gave the usual excuses, but principally he was disaffected from his observations of marital infelicities in homes which he was accustomed to visit, and he was afraid of falling in love with a woman who cared for nothing but dress, amusement and frivolity. He even thought that most women cared for these things only, so ignorant was he of real femininity. It is useless to go into the detail of what I said. Suffice it to say that, for the space of about two hours, I made plain a man's real duty in life as it appealed to me. I also presented, as only one can whose experience has been happy, the privileges and joys of matrimony. I also endeavored to convince him that most women were altogether different from the type that he feared, and that marital infelicity was more often the result of a man's pigheadedness and ignorance than of woman's weakness or malice. I do not know what effect my talk had upon him, for I have not seen him since, but, though he declared at that time that he had never seen a woman whom he would marry, he did marry within six months after that conversation.

The purport of the above is sufficiently obvious. There are many thousands of men and women, fully capable of influencing, at least once a year, a suitable couple to marry, or a suitable couple, already married and undecided or resolved against parenthood, to have children, or of influencing a partially estranged couple to begin over again on a new basis. I think that no

one will dispute that if each one capable took up his or her share of this, certainly not unpleasant form of altruism, the result in increased health, happiness, longevity and usefulness would be incalculable.

CHAPTER XIV

NOTES ON BIBLIOGRAPHY

THE ordinary bibliography is a very easy thing to prepare and a very useless thing in the hands of the student. The sex literature is so voluminous that the mere naming of books and authors would fill a fair-sized volume. No one man could ever read it all. I do not pretend to have done so, and I will simply indicate, in the briefest manner, what a few of the authors, considered most competent, stand for. It is hoped that this brief indication of the particular viewpoint of authors may be useful to those who, not being familiar with this literature, wish to follow special subdivisions of the subject.

Krafft-Ebing, as a pioneer collector of facts in the pathology of the psychic sex life, has no peer. His classification and treatment by hypnotism of the various perversions, his beautiful chapter on the psychology of the sexual life and his wealth of accurate observations in sexual pathology, have been of greatest value to medicine and to science in general, letting light into the hidden places, compelling investigation and discussion, and bringing about saner judicial methods of dealing with sex perverts. Dealing almost entirely with the pathological aspects of sexuality, and, knowing the devastating results of many perversions of sex, he naturally held a more serious view of the results of the use and misuse of the normal sex function than many later writers, but one far more

liberal and reasonable than that held by most of the writers before him.

Havelock Ellis, in his sex-volume work on the "Psychology of Sex," has carefully collected the facts and opinions arrived at by all notable students of sex questions. He has published the opposing views and kept his own opinion modestly in the background. At the same time he has made many investigations on his own account, and obtained the sex histories of some normal people, making these, with the results of his findings in the literature, the basis of a tentative and sometimes pronounced opinion of his own. He has very logically and completely exposed the fallacious and harmful notions which have been, and are to some extent, current as a result of the adoption by profession and laity of the opinions of the older theological, medical and ethical writers, showing that these writers, whose object was the elevation of mankind to a higher sex life, but whose opinions arose from theory rather than from biological facts, have done much harm from the worry, anxiety and false notions of ethics which they have inspired. While there is no pretense at ethical or theoretical considerations in the first five volumes, but merely an attempt at a thorough psychological analysis, the tabulation of authoritative opinions in these volumes, combined with the results of the author's own observations and the recital of illuminating, actual cases, gives to this part of the work great value for one who would treat sex in a sane and practical way. The sixth volume voices more fully the author's own views and, dealing with the sociological aspects of the matter, offers many tentative and hopeful suggestions as to future development of thought and conduct in sex relations. The chapters

on sexual education and the art of love are most satisfactory. Historical completeness and psychological insight characterize his chapter on prostitution. In his chapters on sexual morality, sexual abstinence and marriage, while making the important recognition that changing conditions involve changing standards, and while recognizing the equal rights and the manifest needs of women with men in matters sexual, he seems to be driven by the abuses and inconsistencies of older sexual conventionalities, which, with their many imperfections, have multiplied the wrongs of women and lowered the morals of men to the opposite extreme; a very regrettable tendency, manifest in the thought of some recent writers, to abolish or disregard conventions and to permit temporary unions, a sort of free love which can hardly be conceived of as better than present conditions for the individual or for society. On the whole, his work is one of the most elaborate, impartial and sensible ever written on the subject of sex.

Forel, writing from his own observations, establishes for the people, as well as for physicians, much of what Michelet outlined prophetically (for exact observations were not plentiful at that time) in "La Femme" and "L'Amour." These authors, the one a competent scientist, the other a student and literary man, have done much to promote a healthful, ethical and humanistic interpretation of sexual thought and conduct.

From the medical as well as the sociological point of view, Senator and Kalminer, in "Health and Disease in Marriage," present a valuable treatise which will enlarge the horizon of any scientific student of these matters.

Taylor's "Sexual Disorders of the Male and Fe-

male" is a very valuable work from the medical point of view.

The sociological aspects, earlier discussed by Fournier, have recently been thoroughly investigated by Lidston and Morrow in this country, and both these authors have, from large experiences and a mass of reliable facts, shown to a slumbering nation its proximity to a maelstrom of sexual immorality and venereal disease like that which engulfed Rome and many ancient civilizations. This knowledge is causing a vast amount of investigation and thought in sex matters which must prove of permanent value. It is also bringing to the front many theories and much sex propagandism, parts of which will surely prove of ultimate value. The valuable services rendered to the public by the societies for moral prophylaxis are perhaps the most tangible results at present of the works of these authors.

On the biological side much pioneer work was done by Geddes and Thompson and their book, "The Evolution of Sex," is of great value to-day, if for nothing more than its definite establishment that the functions of man and woman are necessarily different, from innate biological and ordinary environmental differences. All biologists now recognize that man is variable, independent, progressive, and woman stable, sensible, dependent, conservative; that the sexes are not necessarily unequal in power of accomplishment, but that they are never identical in inherent or acquired qualities.

Joanny Roux seeks and finds the rudiments of the sexual instinct in the earliest biological facts and from these first beginnings shows the evolutionary progress of the instinct. All physical and psychic manifesta-

tions are instinctive and unavoidable. There is a sexual hunger which pervades the entire organism and unconsciously seeks its natural ends. Sexual appetite is a later manifestation in the evolution of the individual and after its appearance there is consciousness of its object. This bare scientific statement, though fundamentally correct, when shorn of all poetry and sentiment and made material in its every aspect, abolishes will and choice and leads to a necessity and determinism unsatisfactory for all, but which, in such natures as those of Schopenhauer and Weininger, primarily egoistic, after disappointment, misfortune or excess, leads to complete self-abnegation, negation of all good, and profoundest pessimism.

Idealists, too numerous to mention, mostly before the accumulation of scientific facts, but to some extent to-day, take a diametrically opposite view, give omnipotent power to choice and make reason and the will absolute.

As was indicated in the Introduction, it seems as if a reconciliation of these two widely divergent views must be the only possible right solution and that an Aristotelian "golden mean" is pragmatic, safe and right. In other words, it would seem, and it is to some extent proven, that happy, permanent, biological marriages, full of romance and sentiment and productive of the best offspring, can be inaugurated. This must come about, on the one hand, from a modification of our older, idealistic views of morals and conventions and a restatement of these along lines which coincide more fully with health, happiness and progress; and, on the other hand, from the injection of a liberal amount of romance, emotion and sentiment into the cold, bare scientific facts, realizing all the while that

by replacing short circuits with long ones many hard things may be made easy, and that all finer sentiments, poetry, art, even education, have their beginnings in these same cold, sometimes repugnant, facts of sex.

"The Sexual Life" is a small volume by C. W. Malchow, but it is full of definite instructions for the inexperienced physician and for untutored humanity in general. It will help much toward the harmonious and healthful sexual adjustment of married people. He holds, what we all must admit, that this physical adjustment not only makes for physical satisfaction and health, but is the basis of psychic harmony and companionship and of permanent unions.

Park's "Human Sexuality" should be mentioned; for, though he holds some views which most students now consider antediluvian and unmistakably shows a reasoning born of older opinions rather than of biological facts and takes a rather too flippant, story-telling attitude for so delicate a subject, he has unquestionably devoted much time to a careful reading of the literature of sex. This, with the fact that he combines unusual literary ability and facility of expression with excellent judgment in epitomizing much that he has read, makes this work very valuable as a ready source of the condensed views of many authors on sex subjects.

Rohleder's comprehensive treatise on "Masturbation" stands between the older and newer thought, and while his investigations, largely prosecuted in institutions and among criminals and the lower classes, would tend to show the worst side of the matter, he takes a view which, if more serious than that of most recent investigators, is much less so than that of the older authors. A scientific attitude is preserved throughout

and a disbelief in the serious results so often attributed to this practise except where very excessive or in neurotic subjects. He gives elaborate figures of the extent of the practise and the methods and instruments used formerly and at present. He discusses the psychic and physical sides of the practise and compares it in its effects with natural coitus, regarding it more harmful, act for act, than the latter.

Moll makes a scholarly attempt to define the sexual instinct, show its origin and separate it into two distinct components, an original desire for detumescence and a later one for contraction. He gives cases and takes up the various sex perversions somewhat like Krafft-Ebing, and discusses normal sex life from the biological standpoint. His is, perhaps, as scientific as any elaborate work on sex.

Freud's theory of the sexual causation of hysteria and of the neuroses, his psycho-analytic method and cathartic cure by abreaction, his later theories of infantile and child sexuality as determining the adult sex life of the individual, his theory that perversions are the exclusive development of some one and normal sexual life the harmonious subordination of all erogenous zones to the primary psychic and physical reproductive centers at puberty, his theory of the sexual nature of dreams, with "verdichtung," or condensation, and "verschiebung," or displacement, as the key to dream interpretation, are too recent to give final judgment upon, and are too much discussed to need explanation. In another chapter there are extensive quotations from Freud, also an expression of opinion as to some of his theory. I hope I made it clear that, in a general way, I am ready to assent to his views, but that some modifications and additions appear to

be inevitable. It can certainly be said that any one wishing to understand sex, to treat the neuroses, to be expert in the lore of the ancients or to acquire correct views of early education needs not only to read, but to study Freud. The baldness of some of his statements, the shock given by them to many long cherished ideals, and the difficulty of quickly acquiring a working knowledge of his complete psychological system are not adequate reasons for ignoring or contradicting him.

Ivan Bloch's comprehensive treatise, "The Sexual Life of Our Times," was not read until all of this study was completed except the chapter, "Marriage vs. Free Love," which was partially inspired by the above work. His book is very scientific and shows great familiarity with the biological, psychological, anthropological, ethnological and religious literature which has a bearing upon the subject of sex. Though the author's experience and observation have been very wide, one cannot help feeling that a few of his conclusions are derived from a literature not entirely trustworthy. It would be folly here to attempt any detailed review or criticism of this epoch-making book. In his search for remedies for existing evils it seems to the writer that his recommendations of freedom and equality for the sexes in all things by obliterating so far as possible all differences in the sexes, would tend to defeat the undoubtedly beneficial individual or separate biological and physiological development of each sex; also that his advocacy of free love, in the sense of Ellen Key and others, is going to an unwarranted extreme, which, if recognized and accepted, would bring about most disastrous consequences in our present society. We heartily agree with him that relative

abstinence is necessary and that the mark of distinction between human and animal sexuality is the brain; that the task of masculine and feminine natures is different, but that one is no less important than the other; that woman is more suggestible and more irritable; that woman's sex impulse has greater passivity and is more complicated, less spontaneous; that it needs more stimulation; that orgasm is slower; that full strength is attained only after the beginning of regular sexual intercourse; that her sex sphere is greater and more diffuse; that there is more periodicity of desire, more variability and less danger of excess than in man; that love is not only for the species, but necessary for the life evolution and internal growth of the individual; that Weininger's views are unquestionably strongly pathological; that unbounded piety often depends upon sexual deprivation or satiety; that clothing is the sole cause of the exaggerated sense of shame known as prudery; that clothing or partial clothing stimulates desire; that prudery is a way of looking at nudity with concealed lustful feelings; that romantic love is the mirror of personality and classical love is wrongly placed before romantic love, which is the expression of modern subjectivism and individualism; that monogamy is an ideal of civilization never to be lost; that husband and wife should have equal rights; that there exists a normal auto-erotism, which is almost always a precursor of completely developed sexuality, often a means for inducing sleep and repose; that neurasthenia predisposes to masturbation and excessive masturbation is almost always the consequence, not the cause, of associated neurasthenia; only excess does harm, habitual excessive practise of masturbation for a number of years has an injurious influence on

the health; even excessive masturbation may not impair health and working powers, the eternal struggle against the ever-recurring impulse gives rise more to mental depression than to physical harm; that the solution of the sexual problem demands, in the first place, openness, clearness, learning in the department of the sexual, knowledge of cause and effect and the transmission of this knowledge to the next generation; sexual education is an important chapter in general pedagogy.

While fully agreeing with the above, we earnestly take issue with the following statements: "At the present day the question of free love or free marriage is disregarded of legally binding forms of civil and ecclesiastical marriage and representative of all the heart-felt needs of highly civilized mankind.—The nature of human love is by no means unalterable, but changes in accordance with the various developmental phases of the individual, needing new incitements and new individual relationships.—The eternal duration of love is contradicted by the need for sexual variety.—Individual freedom to be regarded as preferable to coercion, freedom best promotes constancy in love."

CHAPTER XV

CONCLUSIONS

THIS study demonstrates beyond a peradventure that irregular sex acts and feelings in young people and to a large extent in adults are not vices or crimes. Otherwise we are all, for a considerable part of our lives, vicious or criminal. It also shows that advice and scare headlines in the cases of children and adolescents and in adults, self-respect and the best reasoning qualities are insufficient antidotes to the compelling instincts and ruling emotions of sex.

Also it shows that correct thinking and right living are seldom if ever the results of strict conformity to the present moral code, but after and in spite of many infractions of this code, when the sexual emotions have become weakened through over-indulgence or repression and self-condemnation, or brought under control through physiological marriage or when, as the result of knowledge and experience, the reasoning qualities have grown stronger, while the emotional, sensational elements have become weaker or better placed.

It helps to establish what has lately become a well-grounded belief, namely, that normal men and women have the sex instinct and sexual feelings nearer alike quantitatively; in fact, that the whole of the sex realm of man is more nearly identical with this field in woman than many have supposed. As a rule in man the sexual instinct is more easily aroused, the demands are more frequent, localized sensation develops earlier and the

periods of excitement are shorter; while in woman as a rule specialized, localized sensations develop later and may always be more diffuse, sexual excitement is less frequent, desire is less easily aroused; but both desire and sensation are more prolonged and their relief or repression generally produces more profound effects on the psyche and soma than similar experiences produce in man.

Instances are not rare of women having frequent sex promptings and being always ready to respond to sex stimuli; and there are about as many men in whom desire is very infrequent and easily repressed.

In both these instances, while the individuals of both sexes were within the limits of the normal, the women, when suitably adjusted by marriage, were undoubtedly in better health and more ideally feminine, in the maternal, home-making and husband-loving instincts, and no less virtuous than their, as I think, less fortunate sisters; while the men of low sexual potentiality were less strenuous, less positive, seldom conspicuous, and, though departures from the ordinary, moral, normal sex relation were less frequent in each individual case, it was no less the rule that the individual did transgress than in the case of the more virile men.

It confirms our belief in humanity's present, and establishes stronger hope for its future; for, while we may be shocked by the universality of what we have chosen to consider sexual vices and misdemeanors, we cannot help seeing that there is large probability, if not necessity, that these things be present in a humanity that is striving upward from an early promiscuity and polygamy toward the right and proper ideal of permanent, monogamic unions. The conventions necessary to foster the attainment of this end cannot fail

to cause some lapses into the old barbaric state of promiscuity, and also to cause for some time in every virile individual some manifestation of those practises which have, from the earliest times in both man and the lower animals, been concomitant with sexual repression and sexual segregation. It is evident, too, that these practises, once prevalent, must, under the recapitulation theory, have a stage of outcropping in children. The sexual instinct, if it retains enough of its pristine strength in present-day humanity to insure the perpetuation of a positive, virile, healthy species, must have some aberrant expressions and be the cause of some transient, psychic peregrinations as well as of some seemingly abnormal, physical experimentation. To a large extent we have left behind the sexually colored mysticism, the gross Phallicism, the selfish, uncontrolled, shameless and race-destroying sexual freedom of earlier times. To some extent we have developed a class in which the sex instinct has been so subdued and controlled and its grossest aspects so sublimated that proprieties and conventions are observed, and any personal, instinctive manifestations of sex are characterized as vices and crimes and the individual guilty of them worthy of eternal self and public condemnation. If this study shows anything, it shows that, in spite of this attempt at ultra-sublimation, mankind, even in the stronghold where the devotees of an ultimate etherealization of sex into a millennium of earthly, Platonic relationships gather, is still filled with the sedition of strong, fundamental sex instincts. Do not misunderstand me. I believe in a rational sublimation of the sex instinct, but its irrational, sentimental reform must, far from making our generation better and insuring the progress of the race toward more

lofty ideals, make necessary the presence, in the larger part of mankind, of those grosser sex ideals which were rampant in the distant past and which the strong will of asceticism failed to curb in the Middle Ages. Just as in the alcohol question, the ignoring of facts and the telling of lies that good might result, and a superficial, sentimental teaching have been great detriments to the cause of temperance and abstinence, so, in the sexual field, an unphysiological asceticism, the ignoring of fundamental things in our existence and for our perpetuity, the unwillingness to seek actual facts and the disposition to distort them when found, are the greatest hindrances to the elevation of all mankind to a higher plane of rational, ethical, physiological sex life. Let it be plainly understood that it is absolutely necessary for us to retain enough of the primitive sex instinct to impel each sex to seek the other, to make marriage, on the basis of both psychic and physical affiliation, an inevitable desideratum, enough to make man a strong, virile, forceful provider and defender, and woman a quiet, conservative home-maker and willing bearer of offspring, enough of virility to insure the insistent desire for soul companionship and physical union which only can make certain, as the result of harmonious, psychic and physical unions, a progeny, sound in all the essential human characters, for with this alone as a foundation can we hope for new generations who will build upon and add to the mental, moral and physical acquirements of the old.

These facts may not prove conclusively, but it appears from them and from other sources, extremely probable that absolute continence is a relative thing; many individuals of both sexes can by force of will achieve and maintain this state; some subnormal ones

can do this without perceptible will power, and they are the ones who most frequently represent this state as easy and natural, and all transgressions as of Satanic origin.

On the other hand, there are undoubtedly many who cannot, through late youth and early adult years, retain physical health and sanity without occasional, conscious sex relief of some kind; certainly not when early masturbation or an environment tending to precocity have early and strongly developed the sex instinct. But the fact that some people resort to occasional masturbation under the compelling necessity of sex, when a proper regimen and all the moral powers are brought to bear against this or any sex irregularity, would seem to establish that some incontinent natures exist *ab origine*. Continence has been long the sex ideal; but is strict continence the ideal in all cases, if in some it ultimately destroys health, happiness and usefulness? Many would say no, not at this cost!

Most physicians would say that a man or woman of correct principles, having the primitive sex instinct to such a degree that it is difficult of control is to be congratulated; as this certainly makes for long life, usefulness, healthy offspring and happiness. Such natures, and it would be better if all were such, should early seek and speedily find their own proper mates and establish lifelong, monogamic unions on a rational, emotional and physical basis. When two such people, with moderate intelligence and an ordinary disposition to morality meet, there need be no fear of temporary estrangements nor of the divorce court. If, in the interim between strong, healthy, late adolescence and early maturity, while the life partner is still an ideal, unrealized in flesh, blood and soul, the prepotent sex

characters of mind and body clamor for expression at times beyond the human will to control, such occasional, solitary sex relief as has been practised in most of my cases is not a sin nor a crime, and there is no inevitable, irreparable, moral or physical injury.

Even in early, promiscuous intercourse the participants are often ignorant or break the moral code, against every protestation of their moral natures. These things are, as several authorities have said, the natural, normal manifestations of the best that is in us, under the necessary restraints of a somewhat arbitrary set of conventions, drawn in view of (and certainly wisely) the present well-being and future progress of the race.

This study and many others clearly show the ordinary harmlessness, morally and physically, of occasional solitary sex relief; especially if this is against the principles of the individual and practised *faut de mieux*. They show also the almost invariable injury to the psyche and to the moral qualities, and very frequent physical injury, not only to the individual, but to one or many of the opposite sex, of promiscuous intercourse. If these things are true, why not say so?

Why not throw our influence toward protecting youth and future men and women from the serious, devitalizing and deteriorating influences of the latter and express ourselves, if both these things are evils, as in favor of the lesser of these, namely, the former, which is under present conditions by many physicians, thought to be to a certain extent normal, and which is often practised in greater extent without discoverable results, and which, recognizing the possibility of extreme cases, is capable of causing, *per se*, functional disturbances only.

I, and I think most physicians, would prefer to treat and would more confidently prognosticate complete recovery here than in cases in which the neuroses were caused by excess of promiscuous relations, or of physical venereal disease resulting from the same; for in the former case at least the malady is usually purely psychic, and ordinarily frank confessions of the patients, met by truthful statements of the dangers of this practise by any common-sense physician slightly versed in suggestive therapeutics, result promptly in complete recovery from all symptoms; while, in the latter case, the psychic trouble is deeper seated and has an entity not overlooked by the patient and not readily explained away by the physician. Others beside the patient have been involved, and the lamentable facts are hard to escape from. And again, when we have the specific, venereal diseases to deal with, we are forced to admit that they are often refractory, at times incurable, and the best physicians may make mistakes in pronouncing individuals fit for marriage.

The countless woes of women from marrying men with germs, both psychic and physical, left from the early, promiscuous indulgence of the sex instinct, the sterility, the physical and mental suffering, and the weak, puny, diseased and diminished offspring, when venereal disease has been introduced into the home, I have shown in detailed statistics in another place.

Intelligent people ought to strive for an abolition of senseless prudery, an escape from the tyrannizing yoke of dogmatic tradition, a speedy eradication of quackery and quack literature in sexual matters, a modification of the extreme tendency to consider all our early sexual secrets inviolate, when by disclosure of our own errors we may keep some one else from

following in the same track or going farther afield.

Facts ought to be obtained and as fast as available a discriminating use should be made of them in teaching young and old.

Sexual promiscuity ought to be recognized as the worst thing for the individual and for society as a whole. The stress should be laid here rather than on masturbation, which is certainly a minor evil for the individual and one which works no harm on the rest of society.

More attention ought to be paid to the early safeguarding of children during their tender years from the evil leaven which leavens the whole lump. It is necessary to infuse into the child and adolescent mind an emotional back fire against the ever-present sexual instinct.

Teach each sex to idealize the other—each individual that romance and sentiment are legitimate and ennobling—teach that each needs the other and that each should so hold himself that he can say truthfully when he meets his mate, "I have fought a good fight."

Teach that the ideal state before marriage is to be continent if possible without self-injury, as continent as possible consistent with health if absolute continence is impossible; that any incontinence must not affect other individuals; that at times incontinence is a symptom of unusually perfect health and not a cause for self-reproach if the proper moral attitude is present and the proper regimen has been followed.

Parents must not escape responsibility. Supervision of associates and literature, the invention of home attractions, setting an example in happy home-making, are unquestionably among their primary duties.

I believe that the possibility of immaturity, lack of

financial resources, incomplete education, *et al.*, are inadequate reasons for late marriage, and that added years of happiness and usefulness, more and better children grown up and established in the lifetime of the parents, more ideal unions, cleaner men and healthier women, all cry out strongly for early marriage. I hope some time to elaborate to some extent these brief outlines. Possibly there is here enough suggestion, if conservatively acted upon, to make burdens lighter in some adult lives and to assist some young people to get a right view and a reasonable control of that instinct which is fundamental and whose farthest reverberations echo for all mankind from the cradle to the grave.

APPENDIX

MISCELLANEOUS PAPERS AND LECTURES DISCUSSING
SEX IN ITS RELATION TO HEALTH, RELIGION,
EDUCATION AND THE SUFFRAGE

APPENDIX

SOME OF THE LESS COMMONLY DISCUSSED METHODS FOR THE ATTAINMENT OF HEALTH AND THE PROPHYLAXIS OF DISEASE

HEALTH is both mental and physical. Mental and physical health are inseparable and interdependent, but I shall lay particular stress upon the former. I am constrained to talk along the present lines because I am conscious that there is abroad in the land a feeling of unrest and discontent, and a vast amount of physical and mental ill health. Much of the latter and most of the former are avoidable, except where there is strong hereditary taint, and then often where the symptoms are recognized and treated in time.

Whether we recognize the soul and the body as separate entities, each created by a special act, dwelling together for a time, or the soul as the refined essence, differentiated from the mere physical to assist life in its progress from the inanimate to its present plane, and perhaps to guide it still through an infinity of higher gradations, we are bound to agree that the soul and body are in large measure interdependent. The man whose only object is to become a bundle of muscles becomes a prize fighter and lives on, dead at the top. The man whose only object is to develop his mind becomes an authority, and lives on maybe, though weak and dispirited, falling far short, both mentally and physically, of the development possible in his indi-

vidual case. Experience teaches that it is possible to have a good, healthy animal which has little mental development above the purely automatic. The converse is not true, and of the comparatively few instances where a frail physical has been united with a highly developed mental organism, a large proportion have had the bond dissolved early by some intercurrent disease.

Students and educators have their theories, and all wish to know what rules to follow to attain the highest mental development consistent with a long, happy, useful and fruitful life.

I shall try to give you, in homely phraseology, a few of what seem to me to be cardinal principles, which have, during the last fifteen years, from medical and lay reading, from personal observations on myself, from a moderate experience with defective children, from several years of the general and several years of the special practise of medicine, impressed themselves upon my mind.

In all my reading I have never seen such a mass of valuable scientific facts as to the proper care and training, both mental and physical, of children and young people, such an epitome of the world's literature, tabulated and correlated and made more valuable by much original thought and investigation, as is to be found in a comparatively recent work, "Adolescence," by Dr. G. Stanley Hall, of Clark University. So far as the prevention of mental and physical disease in adolescents, and the methods of realizing the highest efficiency are concerned, this work leaves little to be said, with our present knowledge nothing that I can say authoritatively at this time. The reason for mentioning Doctor Hall's book in this connection is that

I have been for years, in a crude way, trying to teach adults many of the facts detailed there as properly in the curriculum of the adolescent. I subscribe to his teachings, but offer a plea for the continuance of my former methods with adults, at least, until his doctrines shall be sown so broadcast that this is no longer necessary. He teaches that the play instinct, the muscles, the sense of the beautiful in nature and art, should be developed in young people, and that proper hours of study and suitable hours for sleep should be insisted on. If all this is good for the child, why is not some of it good for the adult? You remember the quotation, "Milk for babes and meat for strong men," and perhaps offer it to me as an answer. To this I should say, that milk should still, along with the meat, enter largely into the diet of strong men. I believe that the only El Dorado, the only fountain of youth, is to be found in carrying the care-free hours, the deep joys that need but a trifling foundation, the inexpressible fragrance of the flowers, the ability to be diverted from sorrow or trouble or pain, the buoyancy and excess of vitality which well up within one who feels himself a potent factor in the universe, glad in the unalloyed and indescribable joy of living, over into adult life from the childhood of every man and every woman as a large and inexhaustible reservoir to be drawn on *ad libitum*. To do this it will be necessary to follow out, in a measure, those habits of life, mental, moral and physical, which made us strong, healthy, happy children; and if, perchance, we were puny and weak, we should abandon the methods which made us so. It is difficult to prescribe definite rules which will apply to all cases, as individuals vary so much in capability and endurance: but it is safe to say that eight hours

of work for the average brain worker is enough; that eight hours should ordinarily be given to sleep, and that the other eight hours should be spent in light reading, games, play, physical exercise or work. Hard physical work of some kind, work that causes deep breathing and profuse perspiration, should be undertaken by both sexes several hours each week; or better still, several hours each day in the year, golf, tennis, football, gymnasium work, but, best of all, tilling the soil. It is well known that the deep breathing expands the lungs and gives them greater permanent capacity for taking in large draughts of the necessary oxygen-bearing air; that the profuse perspiration removes many effete and poisonous products of metabolism from the inside of the body to the surface whence a good bath removes them to a safe distance. It is equally true but less thought of, that muscular activity takes blood from the brain to the muscles, and, without effort, the mind drops its puzzling and wearing problems and enters into the song of labor and the happy communion with nature which was the greatest pristine blessing, and whose continuation will be our salvation.

In connection with what I think ordinary men and women should do all their lives, I introduce here a condensation of a few pages of "Adolescence." "Muscles are, in a most intimate and peculiar sense, the organs of the will." "Modern Psychology, then, sees in muscles organs of expression of all efferent processes." "For the young motor education is cardinal, and is now coming to due recognition; and for all education is incomplete without a motor side." "Skill, endurance and perseverance are almost muscular virtues, fatigue, restlessness and lack of control are muscular

faults." "There is a close relation between sexual and motor vigor. Education of one set of muscles causes indirect education of the corresponding set on the other side." "Why then may not education of any set of muscles assist in the development of the soul as undoubtedly education of the mind indirectly increases the education or, at any rate, the educability of the muscles?" "Many young men, and probably more young women expend too little of their available active energy upon basal and massive muscle work, and cultivate too much and too early responsive work. The great influx of muscular vigor that unfolds in adolescent years, originally necessary to successful propagation and as an expression of virility, appears to be a very plastic quantity, so that proper exercise at this age is probably more important and all-conditioning for mentality, sexuality and health than at any other period of life."

Many people think that they devote sufficient time and effort to muscular exercise when the time so given is entirely inadequate. Those who study and teach as well as those who have exacting business duties are prone when the work of the day is over to carry the burden of it on with them into their home life, into their walks and drives, and through all their waking hours. This habit becomes so fixed that finally in many cases it interferes with sleep. Most of the worst cases of insomnia are, so far as one can judge, brought on by this bad mental habit. But how can one avoid this habit? The mind cannot well do two things at once. The mind should be so stocked with pleasant things of diverse character that through all one's hours of work they can be felt almost waiting for their turn, ready at the close of the period or the day to

rise above the threshold of consciousness and occupy the mind completely and pleasantly until the hour for sleep. It is extremely dangerous for any man to become a specialist in any line which requires prolonged mental application unless he has one or more hobbies, to him about as alluring as his work, which he can ride when his work is done. Although some one has, as the result of experiments, declared that it makes no difference what one is doing, that merely being awake tires the brain as much as to be doing specific things, few would agree with this, and the clinical experience of physicians and neurologists is against it.

It is pretty well demonstrated that, though there is a certain amount of brain fatigue from merely being awake, unless much hard thinking is given to special problems, afferent impulses pass along the conducting mechanism to widely separated centers in the brain or to automatically responding centers, and these, in turn, cause efferent impulses to go to the proper parts of the periphery. The brain, then, from this general stimulation, becomes about equally tired throughout, while even such specific acts as walking or ordinary talking have become so nearly automatic from constant repetition that their execution does not depend on exhausting labor of brain cells, but largely on the automatic action of lower centers. On the other hand, the constant dwelling on one subject which requires deep thought, daily, weekly and yearly, requires the continual activity of one group of cells, and may lead to insomnia, illusion, obsession and delusion. The remedy is to have or to make other interests, of a diametrically opposite character, so fascinating that the mind will readily drop the main problem and will become absorbed in the others whenever it is convenient or neces-

sary. An interest of this kind, in order to be ideal, should not require too much thought. Its pursuance should tend to become automatic. Then the work of the nervous system devolves, in the first place, here, as in every pursuit and in every problem, on the conducting mechanism, which may be likened to the telegraph wires, both as to its function and as to the likelihood of its becoming fatigued; but, secondly, on the reflex center, whose work of converting afferent into efferent impulses, as compared to the problem-solving activity of higher centers, may be likened to the taking of an accustomed stroll down a familiar village street in comparison with the making of a path through the primeval wilderness.

Outside the ordinary worries of business lie two great powers for joy and reverence, happiness and hope. They are love and religion. These are often so perverted by men, so diverted from the proper channels that, instead of bringing happiness and hope, they bring misery and despair. I am not referring now to people of bad morals or of irreligious tendencies, but to educated people who desire to make the most of life and do their every duty in it. Before entering upon any discussion of these two greatest factors in our human life, let me say that ex-President Roosevelt, by his practical teachings, has shown that he thinks that love, or sex, as you care to put it—there is no love without sex and no sex without love—is the greatest, most important thing in the world. Dr. Minot J. Savage stated in a sermon the same thing in so many words. Dr. G. Stanley Hall, by his long labors in child study, as well as by his literal statements, endorses the same opinion, and I venture to say that nearly all thinking men and women the world over will agree with this

thesis. Doctor Hall states this most positively and brings out most clearly the close identity between love, the greatest thing in the world, and religion.

I quote and epitomize somewhat from "Adolescence," pp. 292 et seq.: "It is thus, no accidental synchronism of unrelated events, that the age of religion and that of sexual maturity coincide. Plato's love of the good, beautiful and true is only sex love transfigured and transcendentalized. The Bible is better in making sex love the best symbol of love of God and man. As Weissmann makes the entire soma the servant of the germ, the biology of sex makes reproduction the consummation of life, the reason for all secondary sex qualities, the foundation of all arts of courtship, the most unitary and most intense psychic experience, so religion is union with God, to which everything in the religious life tends. Love is the greatest thing in the world, for the religionist and for the amorist. They both give the strongest motive to assist and to renounce the will to live. Religion is at its best when its earthly image is most spotless and untarnished. Love is at its best where religion is purest and most undefiled. Religion is indispensable to perfect love, true piety is earthly love transcendentalized, according to Jesus' teachings and the saint is the lover perfected. Christianity gives a yet higher interpretation of love—the greatest power of the soul, fixed on the greatest object, God, and next to him, man. Conversion is natural, as life shifts from the autocentric to the heliocentric basis or from the self-cared-and-caring-for stage to a stage where altruistic ideas enter, and the world at large is cared for. Youth seeks to be and know the greatest in man's estate. There are anticipations of greatest joy, which only true marriage and

parenthood of body and soul can give. It is the dawn of imagination which supplants the individual limitations and expands the soul toward the dimensions of the race. Girls wish to be romantically good, pure and beautiful. Boys dream of leadership, victory and splendor. Now prepotent hereditary tendencies clash or combine and the characteristics of all the ancestry seek to show in the individual. It is thus well for adolescents to have a series of interests, fevers and flings. It has been well called as dwarfing to find a life vocation in the first field as for a plant to go to seed from the first pair of cotyledons. No age has such many-sided interests. Nothing human is alien and all this stretching of the soul to larger dimensions is Nature's way of liberal culture to full-orbed perfection."

Two things, then, love and religion, are the greatest things in the world. This is certainly true so far as physical and mental health are concerned. There are a few people, who can, from choice or necessity, remain single and, by an absorbing interest in science or some other pursuit, or by a dissemination of their affections over the community or all mankind, keep themselves youthful, happy and useful. The larger number of men and women who attempt this find one day that they have fallen far short of their possible physical activity and mental attainment. The attitude of many people to-day, as much among scholars and psychologists who should know better, as in any class, is entirely wrong. Some say that to marry increases their cost of living and entails a sacrifice for the family of personal luxuries and comforts. Others say that the time and effort which go to rearing and caring for a family will prove serious drawbacks to

them in their life work and cause them to fall short of their life ambitions. I contend and experience proves that this is not so, but that the ordinary person, in indifferent circumstances, becomes ultimately better off and happier married than single, and that there is no bright, keen, wholesome, intellectual, vigorous man or woman single, who would not be more bright, keen, wholesome, intellectual and vigorous if properly married. Do not mistake the meaning. There is only one legitimate ground for marriage. It is mutual, abiding affection. Such being the case, there must be some people who for one reason or another do not fall into this group, but I believe most sincerely that every young man and every young woman, after acknowledging his or her indebtedness and allegiance to the Power which placed them here, should deem it the principal object in life and the first and most essential preliminary to any career, to become so essential to the life of some one of the opposite sex, inspired by the same feeling, that marriage and its fruits will be the only possible course. Such a looking forward, such a readiness to participate in the highest life of the present and in that unknown future of the race, especially on the part of those educated and thoughtful people to whom living is a serious business, and whose inmost desire is to contribute to the sum total of human knowledge and happiness, would surely result in an astonishing increase of human happiness, in individuals more capable of sustained mental and physical effort and in more happy children of a good inheritance. The romantic realm of fancy, the day dreams of youth, are not impractical or chimerical. Every young man should legitimately dream of some day finding a woman who is absolutely essential to him, whose caretaker,

lover, he will be while life permits. Just as properly every young woman should dream of and look for the Prince Charming, in whom, with infinite tenderness, she can place an abiding trust, and at whose side through all the years she shall continually have a fore-glimpse of Heaven. In this matter of love and marriage I realize that there are some shipwrecks along the coast and that occasionally a vessel goes down in deep water, but a few shipwrecks do not prevent the building and launching of ships nor intimidate the vast merchant marine nor the invincible armadas which sail our seas. These wrecked lives are, I recognize, the exacting and saddening tribute which romantic love pays to civilization. It is one of the not understandable, inevitable, hard facts of human experience, placed in the same category as unfortunate births, universal sorrow and premature deaths. Yet is not this sacrifice more than compensated for by the overwhelming majority of happy homes, on whose altars the fires of mutual sympathy, abiding race interests, conjugal, filial and parental love, kept burning, are beacons to the derelict, and gladden, by their warmth and brightness, the elect, leading ever upward to higher development to loftier beatitudes, our race, the "genus homo sapiens," giving man that terrestrial Eden which is the greatest compensation for losing, if must be, the strongest reason for expecting, as we all do, that unexplainable etherealization, in some future time and place, of all that is best in man?

I believe further that much time would be saved, much mental unrest and wear and tear and nervous disease avoided, if every one could recognize a few fundamental truths, or hypotheses in the religious side of life. A finished system is impossible except to the

exponents of a dogmatic theology, which is going out of date. It does seem to me, however, that the same intelligence and thought, and the same rules of logic that we use in other things, if brought to bear on man's origin and destiny, would lead to "an unfaltering trust" in an all-wise and beneficent Creator, a desire to find and do His will, and a belief that such immense preparations never could have been made for a brief terrestrial, largely physical existence, and that there is a plane of higher life, broader attainment and fuller knowledge. I think that most men would accept something of this kind if they did not stop to quibble over details. A man says he does not believe this or that tenet of a certain religion, and finally he puts that particular doctrine for the whole system and refuses to believe in religion at all. A complete system, with present knowledge, is impossible except to those in whose mind theory and knowledge are synonymous. But from the intellectual side that a man may do his best work and from the medical, physical side that he may attain and retain the best health, I believe the calm repose in certain fundamental truths—to me, at least, fundamental—is necessary: that the settled acceptance of the hypothesis that man's sphere transcends the temporal and the physical, just as we accept, without argument, until disproven, the hypothesis that man has reached his present state by passing through innumerable lower forms is essential; that the tentative acceptance of such details as the individual has time or inclination to work out in his own mind—just as many accept and believe, although it is yet unproven, that the origin of life is in the inorganic world—is very important. To arrive at some conclusion in regard to religion is important as a purely prophy-

lactic measure. A man of great mental stability might have a mind, unsettled in all these matters without danger to its integrity, while another of smaller mentality might succumb or lose mental health or efficiency because of his inability to put these matters away when their interference with the daily duties of life made it necessary. Religion and insanity, as all know, are very closely allied. One reason for this is that weak minds are so constantly agitated over minor religious problems that finally these ideas become obsessions, then delusions, to the exclusion of all normal mental activity. This unsettled state of the mind in religious matters causes the individual to be unsettled in other matters. He does not give due weight to his instincts or judgments. If he adopts one line of conduct he wonders if he ought not to have adopted a different one, and is never able to decide definitely which is the best course to pursue and then leave the matter.

Hypnotism. In order to show the value of another prophylactic agent, viz., auto-suggestion, which is a form of hypnotism, it is necessary to tell how hypnotism is induced and some of the things which it does. It is a general opinion that, although we cannot explain how it is done, suggestion is the chief agent used in inducing hypnotic phenomena, and that all the various devices, fixing the eyes or thoughts, passing the hands in front of the patient, exposing to a brilliant light, etc., are, in effect, mere schemes for fixing the patient's attention, to make him more willing to accept, and to increase his power to accept suggestions.

I agree with the view of Meyers, expressed in "Human Personality," Vol. I., p. 167, that "Suggestion from the hypnotizer, except in rare cases, where telepathy or some other unknown force is present, is

soon transformed, in the hypnotized, to suggestion from himself; or, in other words, the hypnotizer, by his suggestion, starts a train of thought which the patient himself has started many times, but which now from the different conditions, or from the reenforcement of the hypnotizer's personality, or for some unknown reason, goes on to a definite result, whereas on former occasions there was no result." This shows all that it is necessary to show in this connection, viz., that hypnotism is largely the result of self or auto-suggestion. Practise, and the placing of ourselves in a proper attitude, will enable us to dispense with the outside agent or hypnotizer.

Burnheim states a well-known fact when he says that "we are all naturally suggestible." Through suggestion and hypnotism we wish to increase our suggestibility, to make our physical organism more readily obedient to what we wish to do; or, in other words, in order that there may be harmony between our higher or soul experiences and our lower physical or somatic experiences, a happy blending of all the functions of the organism, a unified consciousness, a feeling of well-being or optimism, rather than a condition induced by discordant elements in these functions which results in a feeling of ill-being or pessimism.

Schemes of self-suggestion, as Meyer calls them, should be encouraged if initiated by people who know what they are doing. The objection to Christian Science, then, is not to the exercise of exactly this principle by those qualified, but to its indiscriminate use on all occasions by ignorant charlatans, for all organic and functional diseases to the exclusion of all other treatment. We all need to cultivate the power of self-suggestibility enough to prevent little, trivial messages

from the body organs making a definite or lasting impression on the mind.

We need to be able to say to ourselves if, after wise discrimination, such is found to be the case, that this cold is transitory, this neuralgia is ephemeral, and that time and care will restore us to a normal condition. We need to be well enough balanced and single enough in our purpose to live our own lives, to be natural, calm and undisturbed by trifles in our own somatic life or in the conduct of others, with fountains of joy welling up in us, inexhaustible for ourselves and others, rejoicing in all nature, doing our utmost to make man and Nature rejoice, meeting life in all its phases with a firm purpose and a joyful seriousness, born of an equally strong and perfectly harmonious body and soul.

RÉSUMÉ

1. The only method of insuring a continuance of healthy bodies and joyful souls throughout life is to continue to some degree the occupations and pastimes of childhood, admirably outlined in "Adolescence," throughout the adult life of every man and every woman.

2. Violent physical exercise is desirable, to give strength of muscle and will, also for the benefit of deep breathing and profuse perspiration, and for determining the blood from the brain to the muscles.

3. Love is a potent hygienic agent, and should enter largely into every life. The ideal is the deepest of human feelings, the love of man and woman, resulting in a happy, fruitful marriage. If, from the "irony of Fate" this is impossible, this inexhaustible capability

of loving should be diverted into love of Nature or science and altruism, thus ennobling and crowning the lives of those doomed to "single blessedness," as well as brightening and blessing the lives of others.

4. Religion, which is inseparably bound to love, is another powerful agent for health when rightly interpreted, and for disease when wrongly interpreted. We consider right interpretation recognition of a Creator and allegiance to Him; a knowledge that we are here to attain the highest physical, moral and spiritual development; a belief that the highest refinement—"the sugared-off essence"—of this life will be the beginning of a future existence.

5. Self-hypnotism, or auto-suggestion, is invaluable, because it enables one to dispel trifling troubles, worries and sicknesses from the mind and body. By means of this we control our proneness to magnify symptoms, diseases and labors.

Finally, all things should contribute to establish a "*mens sana in corpore sano*," making it possible to meet life cheerfully, manfully, faithfully, according to one's endowment and advantages.

A LAY SERMON ON THE DUTY OF THE COMMUNITY TO ITS MEMBERS

IN introducing to you a former speaker who, like myself, was a layman, your pastor mentioned the home, the church and the school as the chief factors in determining the advance of civilization. These agencies properly cooperating in the education of young people will give them more lofty ideals and will help to make the men and women of the future physically, morally and spiritually better. The ministers will take care

of the church's side of this problem, the teachers and superintendent the schools, and every one knows or thinks he does what the home should do for a child in order to make him a good citizen and a virtuous. If this were all, there would be nothing for me to say; but it seems to me that one important agency in the influencing of young people and adults has been omitted, and that is the community. You might call my subject, "The Duty of the Community Toward Its Members." To make it more specific, what is my duty as a member of the community in addition to the duties of home, church and school, toward the other members of the community. How shall you or I help our brother man to lead a happier, a higher, a more useful life, and how shall he help us to do the same?—If I were a minister and could preach from a text, I think I should choose this one, which is, I believe, found somewhere in the New Testament, "Though I speak with the tongues of men and of angels and have not charity I am become as a sounding brass and a tinkling cymbal." Charity is, I think, in the New Version, translated love. All mankind is selfish and ought to be. Man's first duty is, at least so far as this world goes, to himself. He should begin by making the most of himself. Then his duty spreads out from self in ever-widening circles to his kindred, his family, his friends, the community, the State, the nation and all mankind. Too often we become so absorbed in our own personal affairs and in the pursuit of our own ideals, be they high or low, that we forget entirely the larger demands of the community and the race. In my judgment, the ideal person, the one best calculated to make the most of self, to be best in the home, to be most useful in the community, is that one who early recognizes the demands

of self and the needs of the community and then, with calm deliberation and honest common sense, gives to each the proper share. I suppose it was the purpose of the ministers, in asking us laymen to speak here Sunday evenings, to get our views of life and, in some measure, our individual ideals, thinking that, if they were not strictly orthodox and if they were not the highest, they might be of some use to some one, and perhaps help to bring the minister, the teacher, the business man, the lawyer, the mechanic, the laborer and the doctor into closer relation with each other. Shall I then give you a little of my crude philosophy of life? I do not pretend to follow this very closely. Neither do ministers always practise what they preach nor doctors take their own prescriptions. If the ideal is too low the ministers must correct me, if weak on the educational side the teachers must instruct me, if not enough attention is paid to the material side the business man may stop me.

I have spoken of my subject as our duty toward each other, or what each of us owes the community. No one can do his duty as a unit in the social fabric unless he first has good health, learns self-control and performs his obligations to himself and his family. Egoism and altruism are inseparable. The obligations of a man as an individual and as a member of society are so inextricably blended, the former coming, in large measure, before the latter; and the extent and value of the public service depend so largely upon the thoroughness with which the individual's duties to himself are performed that, if I sketch for you my ideal of correct living for an individual man or woman, and the means for the attainment of that end, it will be easy for you to abstract from the life of the individual

as a whole and see at a glance the portion of his energies which he naturally gives and which he certainly owes the community.

Every young person, as soon as he is old enough to think, ought to earnestly desire to be healthy, useful, happy and reverent. This is perfectly legitimate selfishness. I use the words selfish and selfishness not in the broad sense in which they are ordinarily used of exclusive self-seeking, but with the meaning of seeking one's own interest or advantage to make the most of self and at the same time to work no injury to others. To attain this end he should use his muscles and his brain about equally. Work of all kinds is necessary for most people; it is a great educator for all. He should be diligent in his studies, under the direction of his parents and teachers, in order that he may acquire as much as possible of the world's useful knowledge. He should spend considerable time in play—for that matter we should all devote some time all through our lives to pure fun. He should keep good company, read good books and identify himself with some church, for the church, despite its faults and disregarding one's duties in that direction, is the greatest teacher of the three essentials, morality, reverence and self-control. As soon as our ideal boy or girl is old enough, he or she should learn from parents, teachers, ministers and all the rest that so far as we can learn we are all placed here chiefly for two purposes, to be happy and to be useful. To be truly happy and really useful a certain line of conduct is required which it takes the most of us the best part of our lives to discover, and we owe it to our children and the children of others to help them, to the best of our ability, to start correctly and to follow persistently the correct way, as we see it, toward

the attainment of these two ends. Our ideal person should, first and most important of all, resolve to be strong and well and to keep so, so far as possible, all through life. This is of utmost importance, for the reason that it is extremely difficult for any one and impossible for most people to be either happy or useful without first being in good health. Out of the innumerable rules for becoming strong and robust, which are practically the same as those for keeping in that condition, I mention a few which should be known and followed by every one; pure air always, and a part of each day spent out of doors, an abundance of simple, nourishing food, of great variety, well cooked and eaten regularly. An abundance of pure water also is an absolute necessity.

Tea, coffee, tobacco and condiments, while perhaps beneficial in some cases and, if used moderately, often without apparent harm to adults, are always injurious to young people. Habits of industry should be acquired early. Most people need to perform regular work to obtain the necessities of life. All people need work in order to keep well. There are two kinds of work, work with the brain, or mental, and work with the hands, or physical. Some people are brain workers and some labor with the hands, but every one should perform a certain amount of each kind of labor. I think the greatest causes of ill-health in the world are that brain workers do not do enough work with the hands, and that hand workers do not think enough. Play is more necessary than work for the child, and as necessary for the adult. The same kind of play or amusement is not adapted to every person, but it is safe to say that many of the good times for every one should be enjoyed in the open air. Many people can-

not, or think they cannot, afford time for play and diversion, but work may often be used as a substitute for play. Brain workers can often get as much diversion and more profit from periods of work on a farm than they could get from the same amount of time spent in watching a ball game or riding horseback; while muscle workers may get the necessary change and diversion from reading and study, which will be of actual money value to them in doing their work and in preparing for other kinds of work.

For years I have preached, so far as a doctor may preach, a vocation and an avocation for every one; in other words, a business of life work, and a hobby or fascinating outside interest. This hobby may be one of many kinds or several kinds of work or play, according to the pocketbook of the owner of the hobby, and this outside interest, or hobby, or avocation, may change many times in the course of a lifetime. Sheer idleness is always to be discouraged except in a few conditions of temporary illness. It is the worst foe to good health, to happiness and to usefulness. I want to impress one thing upon every one of you, and that is the absolute necessity, if one is to be happy, healthy and useful, of frequent complete changes in occupation of so radical a nature that the chief work or anxiety, if there be anxiety, of life is completely forgotten for a few hours or a few days in the fascination which attaches to some extremely interesting work of a different kind or to some legitimate amusement. Humanity, in seeking relaxation, has devised many forms of so-called amusement or diversion which are not such at all and which always, sooner or later, do harm to the individual who seeks them, bringing misery to his family and imposing a tax on the community. I need

name but the three most conspicuous forms—disobedience of the accepted code of morals in illegitimate sex relations, the abuse of alcohol and drugs, and gambling.

As a student of human nature and a physician of some experience, having treated the bodies of many who have followed, to their sorrow, the first two of these so-called amusements, and the minds of some who have pursued the third, I can honestly and seriously warn any who wish to preserve good health and their peace of mind to respect the accepted code of morals, to avoid strong drink and habit-forming drugs, and to keep clear of anything like bucket-shops or penny-ante.

We should teach our young person that he has duties to himself and duties to every one else; that he does not live to himself alone, but that he is a part of the whole and has privileges as well as duties in perpetuating and improving his kind. This latter thought, if early inculcated and constantly dwelt upon, would, I believe, keep many a young man from going after the "strange woman," and many young women from after-lives filled with regret and shame.

It is the duty of us all to teach, and of our young person to learn, that greater than work or play, more important than all else except a proper attitude of reverence toward the Power that placed us here, is our privilege and duty as man or as woman toward mankind, toward the race. Let it be plain that this duty or responsibility is not or should not be a cross or a burden, but along the line and in full accord with the greatest longevity, the deepest happiness, the highest achievement of the individual. All young people should look forward to the choosing of a life companion, marriage, a happy home and healthy children as their first

and greatest obligation to the world and to the Master Mind which created it and them. They must be taught to realize that in properly fitting themselves to choose, in choosing and in dwelling permanently, each with his or her own proper mate, is not only the fulfilling of their greatest obligation, but that therein lies the way to happiness, usefulness and longevity. Many nowadays have forgotten the command to "be fruitful and multiply in the land which the Lord thy God hath given thee."

Some few must always fall short of this supreme realization of life's duties and privileges. To those few, or rather to the unmarried women, I could talk long and with great sympathy and admiration for the way they have borne, are bearing and will bear their part in the world. President Taft has recently spoken of them as a class with many words of encouragement and admiration.

The unmarried man, with some exceptions, needs little sympathy and no admiration, and a heavy tax should be imposed upon him, increasing yearly after he is 25. The man who is so supremely selfish or has so little confidence in his ability to maintain a family that he deliberately refuses life's highest estate and happiness for himself, refuses to share his joys and sorrows with, and to love, cherish and protect, the woman who is his natural companion and helpmeet, refuses to give, if he is reasonably sound himself, to others the life which he has and enjoys, merits no consideration and nothing but opprobrium if he does these things knowingly and with malice. I believe it is ignorance and lack of clear thinking that has made so many men to-day libertines or bachelors, in the first case objects of disgust to themselves and of pity and

loathing to society, in the latter case simply, to themselves, spectators and not partakers in human life at its fulness; to others, selfish, weak or misguided, non-contributing members of a society which makes them possible and supports them, but in which they have really no hand and no voice.

Let us teach our young men that the greatest vice, perhaps the greatest crime, is to seduce a woman. Let us also teach them that it is undoubtedly a cruel, deliberate moral wrong, perhaps as bad as the first, not to choose, in early manhood, a suitable partner, to remain faithful to her, to have children by her and to support her, rear them and protect both. Of course, there are some few exceptions to these sweeping statements which I cannot enter into here, except to mention a few.

The loss of one's chosen mate might be a good reason for a single life, always true to the first ideal.

Ill-health or sterility in man or wife might be, often would be, a suitable reason for no children. Inability to support might be, in some instances, sufficient justification for a small family.

I do not want to be long-winded, like the ministers, and I need say little more. The novels leave people, when they are married, to live happy ever after. This ought to be the case and would be more generally if there were more explanation and teaching of this branch of domestic science, more recognition of a Spencerian ethics, which is a postponement of present transitory and superficial joys for future deep and lasting ones.

I hope I have made it clear that the object of all education is to fit a person for life; that life's duties and privileges are two-fold, to one's self and to the

community. I hope it is perfectly clear that for individuals to perform their duties to the community and the race in their fullest sense it is necessary for men and women generally to enter monogamous, life-long, fruitful unions; that when they do this they at the same time most fully subserve or consult their own selfish interests which, to all, are happiness and long life.

Let me emphasize this last point. Did you ever see a public-spirited person who had nothing to do for himself? Do you apply to a street loafer for money for the church, or to hard-working people who have families? Do you know that sanitariums and hospitals are largely filled with maiden ladies and bachelor men, widows and widowers?

For an individual to do his duty in the community he must be selfish or natural, healthy, happy. If he is natural he lives out life in its fulness, as it must have been intended to be lived. He loves and is loved. He has those who look up to him and who are dependent on him, in the center of the home, by the household penates. That fireside, the radiance of which has softened his heart to wife and children, sheds a warmth which reaches outside of home and wife and children and impels him to labor for the betterment of the condition of his brother man.

I believe that all altruism springs, in the first place, from selfishness or, to paraphrase it, one who, through proper self-care, culture and proper provision for the necessities, having a due sense of the responsibilities of life, following, primarily selfishly, the course indicated above, is, of necessity, contented and happy. This contentment and happiness very seldom degenerate into permanent self-complacency, but one who thus unconsciously grasps the fleeting phantom, happiness,

soon realizes how enviable his position is and how thankful he should be that "his lines are cast in pleasant places," and the next step is to feel sorrow for the unhappiness of others whom he sees around him. Thus he begins to try to help others to a higher plane of living and to more real joy and comfort, like his own. In this way, I think, most of our ideas of philanthropy, social work and religious help have been developed.

Then, in order that we have more interest in public affairs, that we do our duty by our neighbor and fulfil our obligations as men, it is of prime importance that we begin by being somewhat selfish in the way I have indicated, protecting, acquiring and providing for ourselves, assuming life's duties, privileges and burdens selfishly, perhaps, for the sake of our own personal happiness. If we have wise counsels and do rightly we shall inevitably end up by becoming, from the reflex action of our own health and contentment, altruistic, or interested to feel for and help others in the community and everywhere.

I am willing for you to conclude that I have roughly and briefly given you a little of my philosophy. I would not convey the idea that it is solely a philosophy, for I was always in contact with those who had strong religious convictions. I have never deviated from them myself, though perhaps I have made for myself and allowed for others a rather liberal than literal interpretation of some of these truths. A firm belief in a Maker or Creator of the universe and of us all, and that there is a purpose in our being here over and above the present for some future unknown state, the belief and knowledge that the Golden Rule is the thoroughly right precept for us to follow, are cardinal points in my religion.

Out of many forms, sincerity and consistency are the chief things, and "faith without works is dead." "By their fruits ye shall know them." But we should be careful to discriminate between the perfect fruit and the windfalls, especially if it is early in the season, and they all look alike to our imperfect eyes.

"Judge not that ye be not judged," is a good command for us to remember. We all, I fancy, judge too much and do too little. Let us get some convictions—let us try to live up to them—if we fail, spend less time in useless regrets and try again. Let us keep our eyes on what we are doing rather than on what the other man is doing. When we can look up from our work let us not find too much fault with his without knowing the circumstances; rather let us supplement it by helping him, if possible, without being too officious or patronizing, and let us be willing to accept his help, for we all need help in return.

One thing more which I think would be of great value to every community is the standardizing and simplifying of religion. I address this especially to the ministers, as it comes chiefly in their province.

At the present day there is a confusion of religious beliefs among church people, and, worse than that, there are multitudes outside the church who have, or think they have, no belief in anything, and who make an effort to leave religion and the future entirely alone. Many see no purpose in man's existence and profess a crass materialism which makes all life of little worth and leads them to a pessimism which is commonly associated with and the cause of illness, unhappiness and inefficiency. I have seen so many cases of profound unhappiness, of mental and physical suffering, apparently solely the result of a too zealous

pursuit of a mistaken religious ideal, or the result of no religion at all, that I think there is an excuse for a doctor, even, to go a little into metaphysical matters and to make a slight attempt at an elucidation, and to express the hope that the ministers will make a clearer explanation, even if on pragmatic grounds alone. Man has always been and always will be religious. If this element is left out of his nature he will become dissatisfied with himself and out of harmony with the universe. I am morally certain that for a man, and still more for a woman, to be happy and to enjoy good health, some simple religious convictions, with the effort, at least, to live up to them, are as essential as are proper food, clothing and hygiene.

Many people have dim, hazy ideas of these things, which they do not think they are able or have the time to systematize, and no one systematizes for them. Very briefly, then, I mention a few of the past and present beliefs and speculations, with what I derive and what it seems to me reasonable people might, with a little study and self-analysis, derive from them. Before the era of the Christian religion it was the attempt of the philosophers to find some universal principle which explained Nature.

First, in the objective world, water, air, earth or fire, or the proportions and dimensions of matter were, in turn, thought to be the principle. Later it was sought on the subjective side, and it was thought to be in the mind or soul, or something immaterial. The Jews founded a religion, Moses established the most remarkable code of morals, Christ taught a future life for the soul with rewards for right conduct and punishments for wrong. . . . Christ also taught the duties of men to each other and to the Father and Creator

of all, also that His vicarious sacrifice was a remission for all sin. Protestantism largely succeeded Catholicism, naturally, with increasing knowledge and a broader civilization. Later, psychologists and philosophers have made a recapitulation of the past stages of the soul and altruistic efforts toward a continuous upward progress of the race to higher ideals virtually a modern religion, while many others have seen nothing but the material world about them, have thought that they believed nothing which could not be seen and analyzed. Such have seen no future for man, no object in existence, life a burden imposed for no good purpose, and, as I have said, they have usually become pessimistic, unhappy, unhealthy spectators of what was, to them, a meaningless phantasmagoria of life and change. What ought we to learn from all this? I can tell you, in a few words, what I learn, and, whether it is rational or irrational, it is useful and satisfying to me.

Also I believe that every one can give these things some similar interpretation which will establish for all a purpose in life, give a stability to the universe and give assurance and repose in regard to the future. The feeling of insignificance and inadequacy has led all men in all times, to-day as much as ever, to look to something higher and stronger than themselves for support and guidance. Man, seeing the wonders of the universe, demands causation rather than chance. There must be a principle, a first cause, God, to evolve the cosmos from primordial chaos. Man, the only rational creature, calls himself, if egotistically, still justly, the chief work of the Creator. What a wonderful thought! What a stupendous achievement is man, in his dual aspect, soul and body, that he should be conceived and created merely for the transitory ex-

istence here of "three-score years and ten"! Is this not an apprenticeship, a preparation for something higher yet? Is there not to be an equalization of conditions? Certainly I think it legitimate to argue that the Genius which could cause and maintain man and the universe in their present state could, if He chose, cause or allow the soul, which has gradually, according to modern evolution, been developed from, or *pari passu* with the merest elements of a nervous system, or from some unknown something, into an individual rationality which obliterates time and space and, transcending the earthly tenement, pries into the secrets of the universe, to continue eternally as an independent entity. The soul of every man demands a future. The Buddhist, in Nirvana, is satisfied if his soul becomes a part again of the Soul of the Universe from which it sprang; the Christian, if it transcends the body, as a free individual entity, untrammelled by earthly fetters.

This latter belief is both natural and logical. We believe in the law of gravitation because we know that some such force exists, but we cannot explain it at all. That the soul should have a future is no harder to believe, no more wonderful, than are the wonders of the subtle electric fluid, which is known to exist, or than many of the other wonders of Nature. It is easier for me to believe that there is a purpose in the universe and in ourselves than that all is chance, and, regardless of future benefits, it makes for me, and for you, health and contentment so to believe. Then, if I accept a Creator, a purpose in Nature, and a future for the soul, I have the essentials of religion. Unnecessary ecclesiastical dogma and many ancient fantastic beliefs may be ignored or believed at will. We need to revere and obey, according to our best judgment, the

Master Mind which made us possible. This life, being a preparation for a higher, ought to be lived in such a way that the most is made of ourselves that is compatible with helping others to attain the same end. Consistency and persistency are, it seems to me, the essentials. I cannot see that it matters whether we believe in an idealistic dualism, where the soul and body are separate entities, the soul implanted in the body by the Creator, superior to the body, and ultimately transcending it, or in a parallelism where soul and body act side by side, though inseparable, at least for the present existence, or whether we, as monists, believe that the soul and body are different aspects of one and the same thing, just as subject and predicate, though conceived as separate, must be taken together to make a sentence. For me, any one of these systems is reconcilable with the beliefs of religion and the facts of science, and any or all are as believable as are myriads of things which I have to believe because I know that they are so, though I have not nor ever can have any explanation of them.

It is even legitimate for me to believe, as I incline to do, in the evolution of man, by slowest stages, from the lowest forms of life, and that life itself, in some way, got across the gap between the inorganic and the organic world; that the soul, present, perhaps, even in the inorganic, has developed from the inferior to the superior part, and in man has so far advanced that it may be capable of some sort of existence, independent of the body. As there was body without soul, or without any apparent soul, so there may be soul without body, and the soul may continue to develop into a higher form or into some state more refined still through countless æons in some other world or in some

other realm in this vast universe of ours of which so little is known and of which so much is the vast, unsolvable mystery.

FEMINIZATION OF BOYS

IN an unguarded moment I gave to a certain clergyman to read, for his amusement, certain fragmentary, unpublished reflections. Why he selected the most fragmentary and, perhaps, least appropriate of these and asked me to present it to you to-day, I do not know. But this man was my next-door neighbor, and if I offended him he might, in turn, criticize my worldliness or otherwise disturb our hitherto pleasant relations. Therefore I consented. In order that you may get anything tangible from what I am going to say, a word of explanation is necessary.

A year or two ago, Dr. G. Stanley Hall wrote an article for the Sunday Magazine of the Boston *Post* entitled, "Feminization of Boys." The gist of the article was that there were too many female teachers in the schools, fathers punished too little or never and turned the boys over entirely to their mothers, at home and at school boys were taught the gentler graces and were not encouraged to healthful, man-making sport and study. Thus, instead of strong, virile men, we were making a milder, less decisive, better-mannered, perhaps, but less robust, less courageous, less honest and straightforward type than formerly. In short, we were feminizing the boys. This article provoked a medley of replies from college and university presidents, school superintendents, teachers and high-minded women. Many were entirely in sympathy with his article. Many were bitterly critical. My attention

was called to the article and the replies. I read them at one sitting and immediately jotted down the notes which I now present to you. Those of you who have read the article and replies can, perhaps, follow me pretty well. Those who have not done so will need to "read between the lines."*

It is undoubtedly presumptuous for one whose environment has been suburban, a layman in school matters, never more than a novice in teaching, to trench on the important questions brought out by the symposium which Dr. Hall's article on "Feminization of Boys" has called forth. Yet, as a one-time student in several widely separated schools and universities, some co-educational and some not, as one for a time concerned with school matters, as a country physician, accustomed to deal promptly with situations rather than to revel in profound abstractions, as a father of several boys and girls, with the necessity for solving all the problems of paternity involved in the adequate equipment for life of my own children, I am tempted to state a few facts and opinions, hoping to stimulate helpful thought on these subjects.

To my mind, certain salient facts, made axiomatic by long experience and by more recent investigations are, all through this discussion, treated as mooted points. If this is so, cannot the parts already crystallized be laid aside and accepted, and the rest of the substance treated for new and useful compounds? Doctor Hall's primary contention that the ordinary, overdriven-with-business father has become neglectful of his boys cannot be gainsaid. No one in the replies has substantially weakened this statement and no edu-

* The article in question appeared in the *Sunday Magazine* of the *Boston Post*, February 22, 1908, and for several succeeding Sundays.

cated, observing man or woman will attempt to discredit it. Aside from life-long physiological differences which are patent, no one, in the light of recent investigations, will attempt to dispute that girls mature, even in this latitude, earlier than boys, and that this precocity is most noticeable both physically and mentally between the years of 15 and 18.

There can be no quarrel about what President Hamilton, of Tufts, has so well indicated, viz., that woman excels in intuitional and moral, as man does in certain intellectual qualities. Similarly axiomatic and, if beyond the boy and girl age, still not beyond the limits of this discussion, is the fact that marriage among the better educated and most fit is declining. Re-stating these axioms, an over-busy race of fathers neglect their boys, girls and women are always radically, physiologically different from boys and men, girls from 14 to 18 are more mature than boys of the same age, boys and men generally excel in certain intellectual qualities, girls and women generally excel in intuitive and moral qualities, the minds of the sexes are equal, or woman's is superior, but they are certainly not identical, marriage among the most fit is declining. With these as a basis for our categorical imperative, we must reason from the known toward the unknown things, of fundamental importance in our educational system, if our civilization is to continue to advance. Otherwise it must retrograde, as did other civilizations. One contributor speaks of constructive work in Panama as a conclusive argument against feminization. Very likely the moving springs of our great activities are yet from an era which antedates feminization in the schools. There may be still enough "leaven to leaven the lump." To find where we really are, it would

be necessary for the contributor to examine the statistics of criminologists and, after ascertaining the vast volume of recent lawlessness, immorality and crime, to compare this with recent human achievement involving manly qualities and see where the balance lies.

Another's chief contribution is to idly wave the "bloody shirt" of sex against sex. I say idly, for it is idle to-day to say that any intelligent man wishes to bar out woman from any vocation or enjoyment which will not prove injurious to her as a woman and to the future of the race. Equally idle is it to say that any true woman wishes to undertake anything derogatory to her special prerogatives of unalloyed femininity, perfect wifehood and holy motherhood. The same contributor cites the Spartan mother as an illustration. There were and are some Spartan mothers, as there were and are some vacillating, unvirile, incompetent men. The question is not concerning the exception but the rule. It is quite probable that there was a greater preponderance formerly than now of Spartan qualities, but even now these qualities, with reasonable probability, are more apparent in the mature, educated woman than in the immature girls so frequently placed in charge of our grade schools.

Another contributor quotes from a lady educator, "I never chanced again upon a book that seemed to me so to degrade me in my womanhood as President Stanley Hall's chapters on women and women's education. Michelet's* sickening sentimentality and horrible over-

* "LA FEMME" AND "L'AMOUR"

Michelet's books were written in 1858 and 1859, because the author, as were all good Frenchmen, was alarmed at the infrequency of marriage and at the declining birth rate. The works were timely and of unquestioned value to science and to France.

sexuality seemed to breathe again from every pseudo-scientific page." These sentiments are so medieval in their nature that I am tempted to think a mistake has been made.

Certain it is that all educators in school, college and university are a unit in asserting that the inculcation of certain moral qualities is fundamental in every system of education. Vice and crime are strengthened when the intellect is developed and the emotions are ignored. Educators are equally unanimous in the opinion that such moral qualities as pertain to sex can only be developed properly by teaching certain facts of sex and a rational sex hygiene, either in the pre-adolescent or adolescent period. Practically all physicians, most clergymen and all competent educators unite in admitting the paucity of our exact knowledge in matters sexual, and the desirability of extensive co-

M. Jules Lemaitre, in his introduction to a new edition of "L'Amour" in 1898, says: "Il ne paraît pas, après quarante ans passés, que les choses aillent mieux, ni que le livre de Michelet ait rien perdu de son à-propos." Later he says: "L'Amour de Michelet est un livre ardent et grave, candide, d'un accent religieux." The following statement by Michelet, "sickeningly sentimental" though it may be, is as true as ever and is in accord with the sentiment which pervades the entire work.

"Et c'est en faisant peu ou rien que la femme produit les deux trésors de ce monde. Quels? L'enfant, l'homme, la beauté, la forces des races. Quels encore? La fleur de l'homme, cette fleur d'arts, de douceur et d'humanité qu'on appelle civilisation. Tout cela est venu, dès l'origine, de la culture délicate, tendre et patiente, que la femme, épouse et mère, nous a donnée au foyer. La femme agit autant que nous, mais de tout autre manière."

Any one reading his books and comparing their contents with the most recent scientific opinion on love, woman, home, children and the future of the race will be convinced that Michelet possessed scientific knowledge of a high order or an unusual power of divination, so well do his conclusions coincide with the best recent thought.

operation in learning the course which is in harmony with health, happiness and morals, and of imparting this to the younger generation. Where self-conscious prudery and holy horror were the rule twenty years ago when any questions were propounded or investigations in sexual subjects attempted they are the exception to-day and unmistakably betoken a narrowness of view in the abstract or an unwarranted self-consciousness in the individual, carried over from childhood, perhaps, in the form of a self-criticism which resulted from improper instruction or no instruction and which added years and fuller instruction have been unable to efface.

"Then I was terror-struck lest I and every other woman with me was doomed to live as a pathological invalid in a universe merciless to woman as a sex." One may readily imagine that the contemplation of life as a "pathological invalid" must have been doubly painful to the critic above referred to, and to the author from whom she quotes, so much so that one may perhaps excuse her for the statement that the man who believes correct statements of feminine physiology is the only one "blinded by neurotic mists of sex," while better authority would regard a larger proportion of women than of men so blinded, a proportion which might have been far less if many other women had read, in late girlhood, Michelet's book with less prejudice against the "sickening sentimentality" and an open mind to many indubitable facts of sex stated there, even at that early day, and with a readiness to acknowledge and be proud of these facts and to try to bring the sex life into harmony with the other life realities in a rounded-out existence free from the extreme of a cold, emasculated asceticism on the one hand or from that of

over-sexuality on the other.

I may say, parenthetically, that such of Doctor Hall's critics as do not possess an extensive vocabulary will be benefited if, after making a comprehensive collection of lexicons, they will re-peruse carefully, reflectively and prayerfully, his chapters on sex. Such a different understanding of his thoughts and motives may come to them as will save many of his appreciative readers the chagrin of seeing such sane, sensible, scientific work misinterpreted. Dr. Hall is one of the few advanced scientists outside of the medical profession who have recognized the importance of proper sex teaching for the young. He and they have done more, perhaps, than physicians themselves to stimulate legitimate investigation and to suggest rational teaching. While I might not agree with him in every particular, I would give him credit for most helpful thought and suggestion relating to the problems of sex which have, to my mind, hitherto been more slighted than any others in every curriculum. Women should be the last to criticize proper work in this field, for they have certainly been by far the greater sufferers on account of the ignorance, lack of teaching or wrong teaching which has prevailed and which, to a certain extent, prevails to-day. Educators, criminologists and neurologists unite in believing that, in the matter of corporal punishment, the opposite extreme from the former policy of prolific whipping now obtains. Perhaps comparatively few boys need to be whipped to bring them to a realization of their position as units in the family or school, but it is as unwise and demoralizing to disparage, unequivocally, the use of the rod in the home and to take it entirely out of the school as it would be to take away all punishment for crime because few men

commit crimes which need punishment. I consider it absolutely necessary for the future of the family and the commonwealth that the will of the child be submissive to the rational will of the father, mother or teacher. Few fathers and few teachers have attained to that state of omniscient wisdom where this can be invariably brought about between all sorts of temperaments, with never a resort to physical arguments. I freely admit incapacity in this direction on my part.

Physical power should not be used in anger. There should be wise discrimination. The offender should be made to see the necessity of its application for his own good and for that of the home or school. The entire abrogation of this power unquestionably makes for insubordination in the home, inefficiency in the schools and criminality in the community. The president of Chicago University says, in substance, "Segregation of the sexes is being tried in the city schools and in the university, and the belief is that it will result beneficially." The statement of two others that the experiment had been tried there and abandoned as harmful can, on the strength of this, be ignored. If we are evolutionists, and if we admit, as practically every one does, that the sexes are fundamentally different, physically, both quantitatively and qualitatively, and mentally at least qualitatively, then there can be no reason for and every reason against abolishing the differences and of rendering them more homogeneous. "Like begets like," and it is undeniably true that the majority of boys subjected entirely to the influence of women with feminine qualities will become more feminine in nature and conduct than the majority of boys brought up under the influence of men. I do not need to allude to the occasional anomaly of a mannish woman or of

a womanish man in the teaching force, nor to the probability that these mental perversions in a teacher may lead to all kinds of perversities in the pupil.

A different education for the sexes seems wise for the reason that our civilization is largely founded on the results of a division of labor. The earliest beginnings of this were when organisms became differentiated into two different sexes. It is apparent that one individual serving as both father and mother could care less for offspring and make less individual advancement than when the labor was divided between two, each doing certain things which were necessary for the life of the offspring and for the culture and advancement of the whole family group.

For the biologist sex differentiation is the highest attainment of evolution. The lowest forms of life are asexual. Parthenogenesis marks a distinct advance in the life series, but the final differentiation into anabolic, conservative, species and advantage-preserving females and into catabolic, radical, analytic and variable males, then the combining of the food and mate-seeking and home-protecting instincts of the male, and the new and valuable variations for each species which these instincts have developed, with the home-making, maternal and unselfish instincts of the female, and their natural sequences, fidelity and purity, have made possible the constant upward progress of species.

Applying this to man, the woman cared for the home, shielded the young and provided for their immediate wants, leaving the stronger man free to go abroad and obtain fish for food, or animals for food, and their skins for clothing. This division of labor between the sexes being observed to be a good thing was carried farther, men among themselves and women among them-

selves still further dividing up the natural duties, both doing better and better the things which they did constantly. Some men fished, others hunted animals, others built boats. Some women watched the children while others cared for the flocks or tilled the soil.

The present state of our development is undoubtedly the result of these small beginnings. Is there any good reason for attempting to change the method of our development as a race at this stage? One point more, and the most important one, I think, for our civilization, monogamic marriage depends very largely on fundamental differences in the education of bodies radically different in every way and of minds qualitatively different. Of course, the long period of helplessness when the human infant needs care is also a factor, but that can, for present purposes, be ignored. Referring again to primitive times, man was most of the time engaged in the strenuous duties of war and the chase, developing thus many of what we call the manly qualities, while the care and tender solicitude of the mother for her offspring and the pain and grief resulting when the father failed to return from his perilous expeditions developed those emotions of pity and sympathy and the greater resistance to pain and suffering which are predominant feminine characteristics everywhere. When the father did return his glowing accounts of battles or the chase awoke the feminine admiration for physical prowess which, though often smothered, is moderately in evidence to-day. There in the primitive home was a common meeting-ground where the man became a sort of demi-god and awoke the slumbering romance in the woman's nature. The man, and all men, were idealized. In turn, the woman, by her tenderness for the offspring, by her sympathetic interest in the

father's adventures, by the pity and willing self-effacement with which she bound up his wounds and devoted herself to his care, gradually softened the passionate, arbitrary, unsympathetic man until, if he remained worthy of the name of man, he idealized all women.

It is clear that primitive training was fundamentally different for the sexes. In that semi-segregation and difference of employment has resided that difference in feeling which has led to the idealization of each by the other, the desire to possess and to be possessed which has made home ever sweeter and more blessed to both, when, as hilltop after hilltop in civilization was reached, a wider and wider horizon expanded to the view. Here lies the argument for separate instruction during at least a part of the school life and for at least as many male as female teachers.

I believe the good predominates in the vast majority of people.

But it takes an immense amount of good to offset a little bad. Constant association from the cradle to the grave causes the glamour to wear off. Women see men's imperfections, and men see those of women. Identical education, identical vocations, are destroying the mystery, the romance, which made, makes or ought to make a halo for each sex around the other.

Marriage declines partly because of this, partly because everything in the way of comfort can be provided without a wife in the home. Then the innate sex passions, more uncontrolled in man than in woman, if not early guided into the placid sea of matrimony, will sometimes run wild in women, very frequently in men, leaving the victims objects of pity or loathing to all and, perhaps, physically incapacitated for the

state which every man or woman should look to as the happiest and highest. Many have taken a notion lately, frowning on the emotions as low, degraded and unworthy, to put everything on an intellectual plane. If we follow this doctrine to its ultimate conclusion we shall become intellectual giants for the few short years while we last. We shall not be as happy, we shall not be as useful, we certainly shall leave no progeny, and the race will have no future. With everything intellectual and every woman determined to be man's intellectual equal, which is possible with the better chances which woman has for education to-day, a man and a woman are the same thing. We can revel in transcendentalism or hoe the garden together without marrying or having a home, and we may, in time, get over any secret longings for one. I think few will admit the desirability of this state in the abstract, though they may, themselves, be the concrete illustrations of the application of this principle.

Finally, if I may be permitted to quote from the experience of one so well known to me that it may almost be called personal, this man says, "I am sure that, as a young man, I had a tendency to idealize woman. My wife admits that, as a girl, she had heart flutterings when she thought of the possibility of being near and dear to a man, morally, intellectually and physically great. My ideals were more than realized. Hers, if dwarfed, have, in their disappointment, only served to sweeten and deepen a nature naïvely, incomprehensibly, sweet and unfathomable. She was educated as well or better than I, but along entirely different lines. She possessed instinctively, and had developed the more intuitive, more moral or emotional, less deliberative nature which characterizes a woman. The possibility of a

common intellectual meeting-ground, with the knowledge that she was acquainted with much that I did not know, then fascinated and now delights me. Her admissions make the converse also true. We shall never cease to be thankful that our training was such that we can always be, in every sense, comrades as well as lovers, and now, after nearly twenty years of perfect health, of, if possible, increasing happiness, with a boy ready for college, a baby in arms and four between, the joy of living, the zest for physical and mental endeavor is as great, the future, still pregnant with possibilities, entices with a mystery as unbounded as when, on short acquaintance, we agreed to wander in the valleys or climb the hills of life together."

Let us have, then, more of this kind of culture, now partially extinct, which made this and many other such unions possible.

POSSESSION OF THE SUFFRAGE NOT A QUESTION OF RIGHT BUT OF DUTY, AND OF BIOLOGICAL SIGNIFICANCE

THERE has been no time in the history of our republic when so many vital questions demanded the consideration of her thinking men and women as to-day. Labor vs. capital; combination vs. competition; alcohol, drugs and high living vs. temperance, abstinence and the simple life; social vice vs. social purity; individual indifference and egoism vs. social service and altruism; graft and boss rule vs. clean municipal, State and national politics; prudery and its lineal descendants, hysteria, neurosis and perhaps insanity vs. common sense and its progenitors, science, culture and experience, false and fragmentary ideals of life; duty and happi-

ness vs. true and complete ideals of the same; and the present limited suffrage vs. further extension of the suffrage to women. Most of these clouds which lower threateningly in our skies are thought to be of political significance and susceptible of a political solution, but many of them have roots far deeper than the superficial political ones and involve such ultimate principles as life, morals and the whole social structure.

One of these questions, of much significance from the social, but comparatively insignificant from the political point of view, is the question of the further extension of the suffrage to women. This question and others involved, under the title, "Women's Rights and the Duties of Both Men and Women," has received the fairest, the sanest and the most comprehensive treatment in an editorial by Theodore Roosevelt in the February 3 number of the *Outlook*. This article, published as a tract, scattered broadcast and read by all intelligent men and women, would be of more use to us as a people than the enforcement of all the policies of the best political party, of more use even than the complete reconciliation and harmonization of labor and capital.

Great indulgence is asked for assuming that the position of our past and perhaps future President is in any way assailable, and for the temerity of attempting to look beneath or qualify any of the statements made in such a forceful and salutary utterance. One will note that Mr. Roosevelt advocates the further extension of the suffrage to women, when the majority of women desire it, on the ground of promoting woman's equality with man in order that abuses may be more readily corrected and that, notwithstanding its uselessness to many and the bad use that would be made of it by many, there is a large body of middle-class, self-supporting women

who would better their condition and procure hitherto denied rights thereby. Still he agrees with us that this extension of the suffrage would not lead to any such sweeping changes, politically, in either direction, as the most hysterical of its advocates or opposers prophesy.

From the evidence at hand from the States where woman's suffrage has been tried, no one would be justified in prophesying substantial political reform or serious retrogression. Public sentiment is much stronger than legislation, and where legislation leads it, law-breaking and unenforced statutes are the invariable rule. If legislation is inadequate, an unwritten code, corresponding to the sentiment of the community, for the protection of honor, life and property, automatically assumes control till proper legislation comes. The writer referred to, like the majority of writers on this subject, confuses rights with duties, but he is not consistent throughout the article in this confusion. On the one hand, he says, speaking of meeting women in the States where female suffrage is a fact, "I do like to associate with people who possess every right that I possess." Later he quotes from women opposed to the suffrage, "For the very reason that they take their duties seriously and would accept suffrage seriously as a duty, they do not think that such a heavy additional burden should be placed on their shoulders."

Now it did not require a Supreme Court decision to show that no man or woman has an inherent right to the suffrage, but it is passing strange that after such a ruling we are constantly told of woman's or man's right to vote. Biological reasons led primitive man to assume the rôle of protector and defender of the home and the community. The suffrage was later a means to this end. It is not and never can be a question of

rights. It is entirely a question of obligation, of duty, and our author agrees that one of man's chief duties is the protection of home and motherhood. When the conception of the suffrage has been degraded, when it has been looked upon as a right of the individual, it has been always used as an asset in schemes for the advancement and glorification of the ego. All our boss rule and political graft result from this conception. Age, educational, property and sex qualifications for the suffrage interfere with the rights of no one. It is simply a question of policy whether the whole, unwieldy community, with its diversified duties and varying qualifications shall enact the measures for safeguarding the community or whether this most important duty shall be assigned to a restricted class whose other duties are such that they ought more efficiently to deal with these questions, a class more nearly representing the power which enforces measures of protection than the community taken as a whole. No doubt an educated public sentiment and a still more restricted suffrage are the shortest ways to continued prosperity and political and social purity. Woman's intuition usually guides aright. If the suffrage is forced on her, as it has been in some cases, it does not represent her will and will not be accepted as a duty. It will then deteriorate and individual advancement will be the dominant note of the inferior woman, while absence from the polls and entire avoidance of politics will be the rule with the superior woman. Certainly if woman is to have the suffrage she should settle the matter for herself. Her duties are now too manifold, too important to force others on her which involve force in their accomplishment and are logically and biologically the functions of the male. Our author quotes, "The last way to secure

the rights of woman is to abrogate the duties of man."

Extending the suffrage to women does not abrogate man's duty, for, while it increases the machinery and multiplies the makers of the laws, it adds none to the class whose duty it is to enforce them. Neither does it gain rights for women, but entails further duties. My most serious departure from the article referred to results from my inclusion in the category of those "fools of the blindest kind, who suppose that the granting of the vote is going to effect radical and fundamental changes in the facts of biology, the development of instinct and its significance in human action." As the evidence multiplies the long-inherent conviction gains ground that we must have a clear understanding and a definite enforcement of certain biological facts which, in the race for wealth, with all its short-sighted, suicidal egoism, have been lost sight of. Whether instincts have changed any yet or not, the Colonel will agree, and he laments, as sadly as any one, the deplorable condition of marriage and procreation among native-born Americans. Men do not marry because they are too selfish or they fear their inability to support a home. Women drift into men's occupations because men won't marry. Married people have few or no children, from economic fears or from fears of the limitation of individual freedom. There is a feeling that all must live the same and dress the same, regardless of salary, while health, happiness, duty, family joys and the future of the race are ruthlessly sacrificed. Instinct may not yet have changed, but physical changes in woman are such that where formerly a woman invariably nursed her offspring, it is now rather infrequent among women of the better classes, and this defect is, with her, a matter of shame or pride, according

as she is a true mother or one of that regressive type so common among suffragettes and in the membership of the various anti-societies. As woman develops more along male lines and imitates man closer in dress and mentality, relinquishing those sweeter graces and ideally feminine accomplishments, man treats her, if she has moral strength and mental capability, platonically, as a chum or companion, but if she is weak he uses her as the outlet for his baser passions, ignoring the duties of parenthood, the responsibilities of marriage and the joys of the home.

Both ideally and practically these baser passions should be elevated and utilized by true marriage to their procreative and social purposes in the home, while the equal, but not identical, development of woman with man, psychically, should be utilized in cementing and holding permanent the bonds between man and wife. The ex-President's article is a most excellent polemic against late marriage, the evils of our divorce system, the foolish love of luxury of women whose primal instincts have been at least temporarily submerged in egoism and against man's weakness in readily acquiescing to her demands. I feel sorry that he does not see that the suffrage is simply one more false ideal, one step farther from the golden privileges of womanhood, one more attempt at identity of thought and function with that of man. Certain obvious but lost, ignored or forgotten facts must be clearly stated and well pondered. Man and woman are probably equal. If either is superior it is certainly the woman. Equal and identical are not synonymous terms. There are important psychical and anatomical differences in the sexes. Psychically, woman is more intuitive, more conservative, more sensible, less logical, less capable of dealing with

abstractions, less variable. Man is the converse of these. Anatomically, woman possesses those organs which render it impossible for her to escape the privileges and duties of motherhood. All people know and few apparently realize what this function involves and how far from becoming identical with man in his other activities woman, on this account, if true to her nature, must ever be. A great deal is said about justice in extending the suffrage. Would it be absolute justice that, in addition to the usual number of either sex debarred from participation in any given election, one-fourth of all the women would be debarred? Many women have several days each month when to go abroad would be impossible or would seriously jeopardize future health; many women, at the time of any election, would be in the advance stages of pregnancy or recently confined or with sick children demanding their care. If the woman has political aspirations I wonder if there would not be as much of an incentive to prevent conception through all the best child-bearing years, as is now the case with many of the married teachers in our public schools? Would not illness be invited and families be neglected by those women who felt the obligation of voting? Would not, on woman's assumption of man's prerogatives, prevention of families altogether be the rule with those who falsely construed the suffrage as a right and a stepping-stone to personal power? If man and wife agree the vote will be doubled but not changed. If they disagree the statutes may be better, but the home, already so much threatened, has one more enemy. Divorce is now too frequent and disagreement is common. Political animosities are productive of much bad feeling between man and man. It would be idle to ignore the certainty

of their frequent occurrence between man and wife. There is no good woman who cannot control the votes of a dozen men, and few such who cannot raise from three to six good men to vote right in the future. There are few bad women who cannot control the votes of a hundred men, and the bad woman is less likely than the good woman to underrate her power. Bad women have controlled courts, and the day is not far distant when our true American womanhood, emerging from all the foam and froth of false idealization and political ambitions, and recognizing its obligation to the race and its power over man, will control just as completely the future destinies of our republic as did her weaker sister direct the vacillating policies of early dynasties.

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